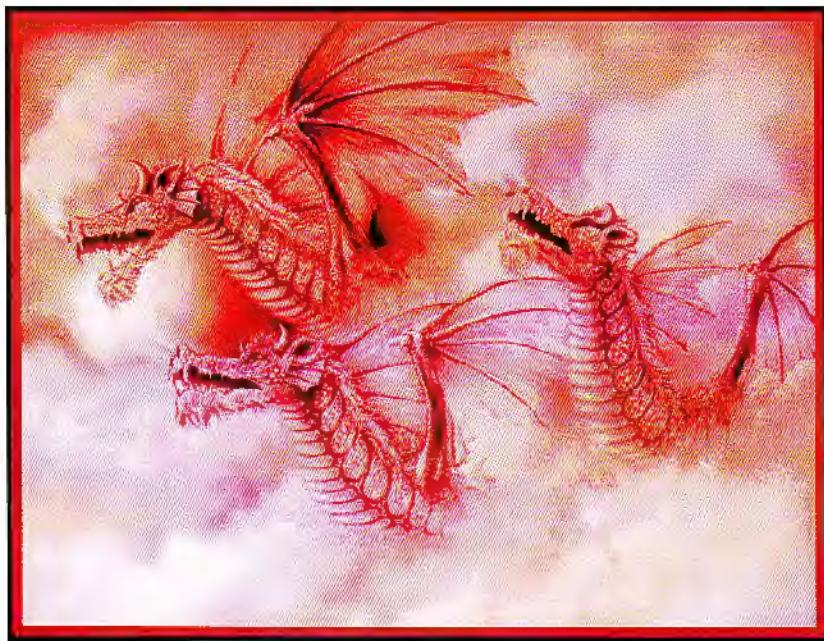


The Great Red Dragon



By
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THE GREAT RED DRAGON

Chapter 1

ANCIENT SCRIPTURES

Ptolemy Philadelphus (309-246 B.C.), ruler of Egypt, was a learned man. He offered a rich reward for the best religious scrolls and manuscripts for his great library.

Impelled by a desire for this reward, wise men of many nations went to Alexandria with their precious writings; and Ptolemy secured some 280,000 scrolls and manuscripts of the most valuable writings in the world.

In comparing the various works, Ptolemy made the most startling discovery of the age. To his amazement he found that all systems of religion were the same in basic principles.

How could it have been otherwise? All men spring from the same source; they all inhabit the same Universe, in which all elements and forces, all suns and stars, all mountains and men, all water and women, are basically the same.

Churchward said that inscriptions on stone tablets found all over the world indicate that all the earth was originally colonized by one people, from one source, and that was the lost continent of Mu or Lemuria.

Furthermore, the evidence shows that all religious systems are but copies of one original system, and vary in different countries only as the customs of the people vary.

So all ancient religions, based on this Grand Cosmic Unity, were basically the same for all nations and for all races,—one grand, harmonious system of worship. And Ptolemy had inscribed over the doorway of his chief Temple this sentence: "Experience is the guide of all morality."

The evidence shows that this Grand Unity of Religion prevailed in principle through the ages until the 4th century A.D. Then there came a shocking change under the leadership of Constantine the Great, in his founding of the Roman State Church.

Then the "Fathers of the Church" went into vigorous action for the success of their newly created institution, and for the suppression of all competition.

To Alexandria they went, and culled what they wanted from Ptolemy's vast library of scrolls and manuscripts.

They copied, interpolated, twisted and distorted these ancient writings for the making of their Bible. To make their work more effective, they personalized the ancient symbols and literalized the ancient allegories.

Under their scheming hands startling changes occurred. The Sun of the Universe became "the only begotten Son of God" (Jn. 3:16).

The twelve signs of the ancient Zodiac became the twelve apostles of

their gospel Jesus (Lu. 6:13).

The Redemption of Man became a blood-washing process, in which all sorts of criminals and murderers were cleansed of their sins by their belief in a "crucified savior" (Mk. 16:16; Rev. 1:5).

To aid in the promotion of the new religion, Constantine issued an edict freeing all criminals and slaves upon condition that they embrace the new religion.

This was only the beginning of the atrocious work. For a thousand years the people of Europe were to witness and to suffer the most horrible catastrophe ever recorded in the annals of history. Read the "Holy Inquisition," and "The Bible, Church and God" by Wm. McCarthy.

To enforce this newly invented, unscientific and preposterous religion upon the masses of the Roman world, required the destruction of ancient literature and ancient history, the burning of manuscripts and libraries, the demolition of ancient temples, the slaughter of more than seventy million people, and the plunging of the Roman Empire into a state of intellectual darkness that lasted more than a thousand years.

Then ancient history was re-written by the church, to serve its ends and to hide the facts; and that is the history contained in modern encyclopedias.

That world-wide crime could not forever be concealed. Fragments and traces of the Grand Unity of Ancient Religion were preserved by inscriptions on stone monuments and temples of all nations, and in symbol and allegory which could be interpreted only by Initiates of the Ancient Mysteries.

Creative Power

In all ages the most awe-inspiring attribute in the Universe is the Creative Power. The mysteries of Life hold no greater secret than that of procreation. That power naturally inheres in all living things in all kingdoms of existence.

In every age, this deepest mystery of Life attracted the attention of the great philosophers and scientists. The Key to the Secret of Life, opined they, lay in the Creative Function. It could be nowhere else.

The Cosmic Principle of Creation of humanity inheres in the Creative Centers of Man for Creative Action; and that action determines man's status in life.

Accordingly, a study of the Creative Function was, with the Ancient Masters, scientific in intent and pure in purpose. In their scientific and exalted state of Mind, they regarded as most sacred and most vital that part of Man possessing the mysterious power of Creation.

In possessing that Cosmic Power, Man is a Creator in his own right. He is an independent creature. He is the God of his own being and existence. He has in himself the power of propagation and perpetuity. He can never become extinct. For he has within himself the power to go on forever.

Nor was that magic power given to man, or bestowed upon him by some imaginary god. It is an inherent part of him, of his very being, and cannot be given to him nor taken from him.

The Creative Power in Man is as eternal as the shining sun, the Father of all Creation.

The Christian Bible

We have said that the Bible was compiled from the writings of the ancient wise men. Such writings did not treat of an anthropomorphic God nor a fabulous Heaven. It dealt with the great mystery of Life; Man and his Creative Powers.

The Bible was not prepared for the masses, but for the church. It was not prepared to enlighten the masses, but to enslave the masses. And that job has been well done.

Thru greedy political influence and the ultimate dominance by a selfish and mercenary priesthood, the Doctrine of the Ancient Masters was gradually discarded and debased, and in the succeeding centuries a system of dogmatic theology was formulated and developed from a literal interpretation, the dead letter, of the ancient symbols and allegories, being corrupted by spurious interpolations and ascititious distortions, many of which are so obvious and glaring that a sixth grade student can detect them.

These interpolations and distortions so badly cloud and obscure the context of the Bible, that it is a common saying: "No body can understand the Bible." The reason is clear: A literal interpretation of the Bible does not make sense.

Another reason why it is difficult to grasp the correct meaning of the context of the Bible is the fact that slight changes creep into the meaning of words and phrases from age to age, and in the course of two or three thousand years, these changes become so great that a literal translation of the ancient literature would leave us in darkness as to the original meaning.

There is still another factor too important to be disregarded: The contents of the Bible were translated from foreign languages unknown to us, and it is impossible to translate one language to another by a mere change of words. The best that can be done is to express the sense and meaning of another language, that is, to interpret, explain, or recapitulate.

At this point grave danger enters in the work of translation. It puts in the hands of the translator the power to express, in his own way and according to his own views, bias and prejudice, the sense and meaning of the material he is translating; and we take what the translator gives us.

The ancient scriptures were translated by a group of men who were preparing literature for their own Bible; and it was their desire, intention and purpose to make their Bible teach what they wanted it to teach; what they were instructed to have it teach.

That they tried to do, and that they did do; and that is the reason why the result of their work is such a maze of puzzling pictures, that "no body

can understand the Bible." And so --

"The ways of heaven are dark and intricate,
"Puzzled with mazes, and perplexed with error."
-- Addison.

The best that any man can do, in his search for the secret of the Science of the Ancient Masters, is to select such parts of the Arcane Doctrine in the Bible as are cautiously unveiled, and then, in a consistent and steadfast course trace them down to their logical conclusions.

The Edenic Garden

The Masters studied Man as a Creative Being. Their motto was: "Man, know thy Self, and thou wilt know the Universe and the gods." That was their message to man, inscribed on the walls of their Temples.

In their work the Masters discovered profound secrets regarding the Creative Functions of the Human Body. These secrets became a Sacred Science, and was concealed from those who were morally unworthy to receive it. For the power which its possession confers, would be destructive to them and injurious to their fellow-man.

Details of this power we have noticed more in detail in our work titled "The Magic Wand" and the "Kingdom of Heaven."

It is sufficient here to state that within himself man contains all the universes, systems, planets and globes.

Man is the Microcosm of the Macrocosm. He is the epitome of all worlds and all powers. He is the focusing and condensing point of countless electro-magnetic currents which, in energizing, become what may be called the living, conscious, vital electricity, of incredible voltage, but hardly comparable to the form of electricity known to physicists.

As condensed and refined in the laboratory of the human body, this vital electricity is so powerful that, when not controlled, it can "burn one to death," figuratively speaking, -- and that is exactly what it is doing today. It is consuming the masses by inches and degrees.

This magic power is variously symbolized in the Bible, and in one place is mentioned as the bush that burned with fire, but was not consumed (Ex. 3:2; Acts 7:30).

This powerful force is a double-edged sword that cuts both ways. It exalts or degrades, improves or destroys, depending on the conditions. If activated unnaturally without the power to control, it would give its deadly sting to him in whom it were so unwisely awakened.

That is the main reason why secrecy was always maintained regarding the Sacred Science.

The Mysterious Tree

We meet up with the Sacred Science in this esoteric passage:

"Of every tree of the Garden thou mayest freely eat: But of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:16, 17).

First, we must realize that we are dealing with ancient symbology and allegory. It is obvious that the subject here is Man.

The Garden represents man's body, called the Temple of God; and the care thereof was the great lesson of Life with the Ancient Masters.

The allegory deals with the care of the body. The Trees symbolize the parts and processes of the body. Man may freely use and enjoy all parts and processes of his body, with one vital exception.

Not only is man told these things, but he is definitely warned as to what the penalty or consequences will be if he uses that one excepted vital function.

The nature of that excepted function is revealed in the phrase "Knowledge of Good and Evil."

Here then, thinly veiled, is presented the very core and center of the Secret Science of the Ancient Masters.

It is therefore proper, consistent and scientific in our search for the esoteric knowledge contained in the ancient science, that we notice, consider, and capitalize that one vital exception; and then to proceed in our processes in a direct manner through infinite time to infinite results, discarding and rejecting all irrelevant, inconsistent, and immaterial statements and passages in the Bible, most of which are the result of spurious interpolations and ascetic distortions. For in no other way can we be certain of reaching our legitimate goal.

The student who follows this discussion closely, will no longer be one of those puzzled persons who do not understand the Bible.

Good and Evil

In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing Good and Evil (Gen. 3:5).

Watch a group of little boys and girls at play. Their mind is free of carnal lust; their sexual consciousness is dormant (eyes not yet opened), and they know not Good and Evil.

For them there is as yet no Evil to mar their happiness and joy, and they are perfect, "as the angels in heaven," who neither marry nor are given in marriage (Mk. 12:25).

"There's nothing good nor bad, but thinking makes it so."

Little children are "as the angels in heaven: because thoughts of Good and Evil have not yet entered their angelic mind."

Puberty

Now comes the change. Puberty literally means that time in man's life when physical development causes hair to appear on the external genitalia. It is that time marked by the awakening of sexual consciousness, impelling the Mind to recognize the existence of Good and Evil.

Watch a group of boys and girls at this time. Notice the marked change in conduct (1) after they have reached Puberty, and (2) Sexual Consciousness has opened their eyes, and (3) the Carnal Mind becomes active.

No more are these children "as the angels in heaven." Sexual Consciousness is no longer dormant in their brain. Their eyes are opened; they have come to know Good and Evil. From this time on most of them will live on the animalistic plane and become slaves of the carnal mind.

Matters are made worse by the carnal conduct of parents. Sexual consciousness awakens early in many children and is exceedingly powerful because mothers indulged sexually during the gestatory period. A crime that is against unborn children, and an evil never committed by any animal below man.

Chapter 2

TREE OF LIFE

When stripped of all false trimmings, spurious interpolations, pious forgeries, and irrelevant statements, biblical teachings boil down to a strange story of the work of the Ancient Masters, in their effort to REDEEM MANKIND from the sins and evils of fornication, copulation, propagation, -- rising from generation on the animalistic plane, in obedience to the commandment, "Be fruitful, and multiply, and replenish the earth" (Gen. 1:27).

Redemption comes not from the fabulous crucifixion of the mystical saviors, but from man's own conduct (Gal. 6:7). When man's inner world changes, his outer world changes also.

A commandment is not a law, and may be broken without damaging results. Such is not the case as to cosmic law.

And this particular commandment is followed by another, which appears to nullify the first; for it informs man that if he did eat of the Tree of Life, the result would be degeneration and early death (Gen. 2:17).

It appears also that scholars have failed to realize that a deep story appears to be back of the phrase, "Replenish the earth."

According to the dictionary, Replenish means to fill again after having diminished or emptied; to stock anew. Hence, it would seem that the human race was making a new start, to succeed a previous race that had disappeared.

In that case, legend and tradition would contain accounts of such antecedent race and its extinction. This information would pass on to the succeeding race, and warn the intellectuals of the reasons why the race disappeared.

The Ancient Masters appear to have been basing their statements on sound evidence, when they definitely declared that the fate of mankind would be degeneration and early death as the result of multiplying and replenishing the earth.

The Masters knew, what some modern scientists have discovered, that the effect of propagation on all living things, when left to their own resources, is degeneration and extinction.

In the case of some plants and animals, degeneration runs so far that some species become extinct in this day and time. Stockmen must constantly keep procuring high-class male animals to prevent their herds from degenerating.

There is no evidence of record to show that either plants or animals ever undergo and experience Regeneration (Redemption), except under the care of man.

The creative urge supersedes all other psychic forces. Cosmic Law puts perpetuation of the species above regeneration of the species. The Creative Force ruling propagation is the all-powerful force in all living things.

And propagation begets degeneration. Production means sacrifice. The New rises from the ruins of the Old. A most serious subject, and worthy of the very best attention.

The Roots of the Nerves of the Tree of Life, in the Sacral Plexus of the body, direct and control the whole of man's corporeal frame.

These remarkable discoveries of the Ancient Masters fill the Bible. To preserve them from destruction by despots, they were concealed in symbol and allegory, which can be interpreted only by an expert in the Science of Man.

This excludes modern doctors, whose ignorance of the constitution and function of the body is profound, and so admitted by that great scientist, Alexis Carrel (*Man the Unknown*, p. 4).

These doctors darkeneth counsel by words without wisdom (*Job 38:2*).

The Sacred Ark

The Sacred Ark of the Covenant was another ancient Symbol. Man is the Sacred Ark, with the eternal Covenant written in his Brain, - that Covenant involving the Redemption of Man from the evil of the accursed function of Sexual Propagation (*Gen. 2:17*).

As we procreate sexually, we degenerate physically and spiritually. As we consume our Life Essence in creative action, we weaken our body and brain in compensation. We sacrifice by producing and redeem by abstaining. Self-denial in all things is perfection (*Mat. 16:24*).

The creative urge, deeply seated in the blood, conquering all living things below man, and conquering most men and most races of men, is mentioned frequently in the Bible, and symbolized as the Great Red Dragon (*Isa. 27:1; 51:9; Ps. 74:13; Ezek. 29:3; Rev. 12:3*).

The masses at this hour, as they have been for long ages, are in the grip

of the Great Red Dragon. Conditions are worse in some countries than in others

To redeem man from this terrible fate, to save him from this degenerative force, the Masters devoted their time and attention. Their discoveries show that man can rise to his Greatest Glory only by conquering the Great Red Dragon

Tree of Knowledge

In the Edenic Parable it is said that in the day man eats of the Tree (Gen. 2:17), then his eyes shall be opened, and he shall be as gods, knowing Good and Evil (Gen. 3). He did eat, and he did learn his lesson the hard way, but he has failed to profit by his experience.

That book of the Bible devoted exclusively to this subject, when all spurious interpolations are discovered and discarded, is the Apocalypse (Revelation). Had that book been written in clear language, it would undoubtedly have been destroyed; and it certainly would never have been given a place in the Christian canon.

The church has fraudulently presented this book as a pure and true Revelation, revealed by God to Christ, by the latter to "his angel," by the angel to John, and John to the seven eastern churches.

Origen, one of the church's earliest teachers, said: "Who wrote Revelation, God only knows."

In the oldest manuscript, the title is Apocalypse, a Greek word which means "unveiling," and is a substitute for Opopteia, meaning initiated into Seership.

Scores of scholars have tried in vain to interpret Revelation. Swedenborg, a prominent Mystic, tried it in a book of 1200 pages. In the Preface he said:

"Every one can see that the Apocalypse can by no means be explained but by the Lord alone; for each word therein contains arcana, which would in no wise be known without a particular enlightenment, and thus revelation: On which account it has pleased the Lord to open the sight of my spirit, and to teach me. Do not believe that I have taken anything herein from myself, nor from any angel, but from the Lord alone."

Swedenborg sailed along thru 1200 pages with that sort of "spiritual" nonsense. Instead of explaining anything, he increased the confusion. He believed that the Apocalypse treats of "heaven and the church." The Master who wrote it knew of synagogues, but never heard the word "church;" and he knew that "heaven" is a state of Mind, not a place in space, and said so (Rom. 14:17).

Every reference in Revelation to the gospel Jesus is spurious interpolation.

The original copy of Revelation was written thousands of years before Moses met the church god on Mount Sinai (Ex. 3:13), and is one of the most stupendous allegories ever prepared by man.

Arcane Science of Man

Revelation is the Key to the symbolical and allegorical teachings of the Bible; and no work in all literature is more heavily veiled.

To a mere tyro in the Arcane Science, the general meaning of the Apocalypse is clear. To the conventional scholar or material scientist, it is a puzzle, as the subject-matter, veiled in symbolical language, deals with the Mysteries of Life as taught in the Ancient Mysteries, which it was unlawful to disclose to any one not entitled to receive the same.

The basic subject of the Bible is Man. The Book with Seven Seals is his body (Rev. 5). The seals are symbols of the Seven Major Nerve Ganglia (chakras---wheels) of the spinal column and brain.

The great Pythagorean philosopher Paul (Pol., Polos, Apollo, Apollonius) brought the Apocalypse from India. A copy was given him when he visited that country and was made a Master in the Indian Mysteries. He re-wrote it while on the isle of Patmos, and interpolated changes to make the story harmonize with the places and practices of Asia Minor, his native land.

So the Seven Seals are designated by the names of Seven Asian cities. These are listed in the same order as are the chakras (nerve ganglia) in the Upanishads; and each city, by some well-known characteristic for which it was noted, calls to mind the Somatic Center of the Body it represented.

The Seals are opened by the force of the upward flow of the Serpentine Fire. There is little left in the average man to flow upward, because it is consumed and dissipated in masturbation and copulation.

The Serpentine Fire

In the Bible the Serpentine Fire is referred to as Oil and Golden Oil (Zech. 4:12; Mat. 25:3,4,8).

The startling effect of the upward flow of the Golden Oil is the activation of the Sixth and Seventh Sense Powers of the brain, together with an increase in all of the other sense powers.

These sense powers are symbolized as loaves and fishes in the New Testament (Mat. 14:17; 15:36). Five loaves represent the five senses of the average man, and the Seven Loaves represent the Seven Senses of the Master.

The activation of the higher brain powers is symbolized as "a new heaven (brain) and a new earth (body), the holy city, new Jerusalem" (Rev. 21:1,2). In plainer words, the disciple is raised to Seership.

The allegory refers back to the Edenic Parable, dealing with the psycho-bio-physiological processes of the body--the Sacred Science of Creation which is scorned by the Roman State Church as Phallic Worship, while it stole the ancient literature of that science and uses it to preach a false religion.

The Destructive Force

The Great Red Dragon, symbolical of the most powerful force in Nature, eternally stands before woman, on the verge of parturition, ready to devour

the child as soon as born.

The Apocalyptic number of this Force, Epithumia, is 555.

In the Ancient Mysteries in Greece, this stage of the telestic work was quite baldly represented as the copulative act. In the Apocalypse the subject is more delicately handled, by substituting the psychic body.

In fact, the Immaculate Conception is here indicated by the opening of the adytum and disclosure of the Ark. Occult students know that the emblems contained in the Ark symbolized the genitals.

Battle in the Sky

The church has made much out of the sky battle between Mikael and the Dragon (Rev. 12:7). This event merely allegorizes the exclusion from the Mind of all impure thoughts, especially those relating to sex.

The Bible is a book of Phallism, Sexualism, of Redemption based on the conquest of carnal lust.

Traces of this ancient teaching still live in Masonry, but the force of it is gone. The candidate for initiation, when asked why he applied for membership, is coached to say, "To learn to subdue my passions."

In the Ancient Mysteries, that meant exactly what the words imply. In modern Masonry it means nothing at all.

The struggle to subdue carnal lust is a battle in the Mind, in Heaven, between the higher and lower departments of Life.

Paul said that he saw in his body another law, warring against the law of his Mind, dragging him down into captivity to the law of sin in his genitals. In despair he cried out, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:23, 24).

In those days some saintly men submitted to castration as a means to deliver them from sin in their generative organs. In the Bible they are called eunuchs.

"And there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake" (Mat. 19:12).

Bitten by the Serpent

"He that committeth fornication (copulation or masturbation) sinneth against his own body" (1 Cor. 6:19).

If we listed a tenth of the degeneration and misery that follows from copulation and/or masturbation, it would shock the world.

Pathological effects of masturbation and copulation are synonymous. The former does more damage because the act is committed by children and those under maturity, and is more often repeated. And this at a time when the growing body needs most the Life Essence lost in this way.

Prof. Berger says, "Masturbation is such a frequent practice, that fully eighty percent of the boys and girls are addicted to it."

Medical authorities assert that masturbation is the least harmful and most natural way to get relief from "a fullness of the seminal vesicles and auxiliary glands" which excites the "erection center" in man. They hold that celibacy is an evil; that asceticism is absurd, and that one who practices rigor and self-denial in worldly pleasures is a fool.

Masturbation makes children peevish, irritable, reserved in conversation, apathetic in manner, hesitant in action, contradictory, quiet, reticent, absent-minded, forgetful, non-companionable. It leads to anemia and its sequels.

In time, masturbation leads to depression, vertigo, palpitation of the heart, weakens the will-power, degrades the character and creates an inferiority complex. Weak minds and insanity often result.

Dr. Fowler says that young women are dying by thousands of various disorders, of female complaints, of nervous and spinal complaints, of general debility, and other ostensible complaints innumerable, some of insanity, all due to masturbation.

Tissot says that masturbation results in general deterioration of body and brain, debility of the senses, and of all faculties of the mind; the loss of imagination, of memory; imbecility.

Some children begin masturbating when very young. Dr. A. Jacobi mentioned the case of a girl of three years, who had a peculiar form of slight convulsive affections, which were reported by her mother to have lasted a considerable time. The spells would occur at irregular intervals, often when the child was playing on the floor. Redness of face, slight twitching about the eyes, with a deep sigh now and then, were all the symptoms enumerated.

The child was well formed, pale, and face somewhat bloated. She was apt to keep her thighs closely joined, or to cross her legs. She moved and rubbed her limbs violently, got purple in the face, began to perspire, to twitch about her eyes, which often looked excited, and leaned back exhausted, sighing or breathing rapidly.

The press in October, 1955, carried the picture of a woman of 21 in South America, and her son of 16, who was born when she was only five years old.

Dr. Hunt mentioned the case of a boy of six, with staggering walk, unable to control his legs, screamed in his sleep, tongue hung out of his mouth, and was considered an idiot. Masturbation was proven as the cause by the fact that circumcision led to a recovery.

Lellemand reported the case of a boy who began masturbating at the age of 9, and from the period of puberty suffered from nocturnal emissions, sometimes two or three a night. This was followed by paralysis of the legs.

Morelot reported the case of a girl of 8, thin, legs agitated by movement over which she had little control; twitching of muscles of eyes and face,-- a victim of masturbation.

Tissot mentioned the case of a woman who brought him her son, age 8, who had lost the use of his legs for several months. The legs were fixed, drawn together, all muscles contracted. The boy was thin and his intellect much disturbed. His mother had discovered only a few weeks before that he was a victim of masturbation.

There are many good books on this subject, and they should be read by all. Learn of the terrible work of the Great Red Dragon, archenemy of man to which the Masters devoted their attention, as shown from the first book of the Bible to the last.

Chapter 3

THOU SHALT SURELY DIE

The New rises from the ruins of the Old. The length of life itself, to a large degree, is dependent on certain restrictions or indulgences of the function of generation.

It appears as a rule with various lower forms of animals, that the moment of propagation is also the moment of expiration.

Some insects life is just long enough to propagate, then die. With some, the act of propagation is the act of expiration.

Frequently, in the lower though complex forms of animals, the parent literally resolves its whole substance into propagative material, the maturing of this material resulting in the death of the parent.

For instance, in certain very low forms, the parent becomes a mere shell to hold the progeny, and when they mature, bursts open to free them, and thus expires.

This is the case with the simple Orthonectid which, when mature, is little more than a cup of eggs.

In certain forms of eggs, the female breaks up upon liberating the egg-cells; and even as high as the insects, the parent is, in some cases, sacrificed by the developing of offspring.

Among the vast majority of insects, their whole existence appears to be but the preparation for a brief moment of transcendent life -- followed almost immediately by total extinction.

A maggot emerges from the egg of a fly; from that of many forms of beetles, a soft grub; from that of the butterfly, a caterpillar, wingless, earthbound worms, with voracious appetites, eating their way through the world and storing up a supply of food for charges to come.

Sometimes, growing so rapidly that their skins become too small, they split and crawl out, often devouring the castoff skin to satisfy their appetites. This moulting may occur several times during the creature's larval life.

The larval stage lasts but a few days or weeks with some insects. In others, it persists for a year, while others require several years to prepare

themselves for the pupa stages.

When ready for the next change, the larva loses its appetite, grows restless, and then spins a silken cocoon around itself, or else wraps itself in leaves, or ships, or dust, or buries itself in the earth, or in some other way prepares for that period of external inaction.

After a definite time in this stage, a new creature emerges. Winged, active, beautiful, it flashes about in the sunlight for a short time, often only a few hours, and then expires.

The butterfly flits about for a time in the morning sun, and mates and dies. The male and female meet each other in flight in the air; they embrace, and after a brief period, their love-flight ends in death.

After several months of preparation for this fleeting expression of its existence, the supreme sacrifice is made, and the creature falls to rise no more.

The male butterfly, totally exhausted by this final supreme act, passes from the highest delights to an inexorable death.

The female flies away, and after depositing her eggs upon some plant, the foliage of which serves the purposes of her offspring, which she is destined never to see, she also passes from the field of action and falls in death.

Among plants, there are many that die immediately after completion of the means of propagation. They grow, mature, blossom, produce seed, and die.

Fruit trees that begin bearing young, soon exhaust themselves and fail to attain proper growth. Horticulturists remove the flower buds from young trees to prevent this.

Early maturity of plants and trees means early death, and excessive bearing means early exhaustion.

Peach trees mature early, bear early, and die early. Apple trees grow slower, bear later, and live longer.

Propagation in both the vegetal and animal realms represents sacrifice. In a modified form, this rule prevails in all parts of the world of life.

Breeders of birds know that those used for breeding purposes have a much shorter life than those not bred, all other things being equal.

In the case of canaries, the facts show that the functions of generation shortens the life-span approximately fifty to sixty percent.

Cockatees and parrots that do not breed attain a very great age. Fishes that produce the least number of offspring are the longest lived.

Long-lived plants and animals begin to produce late in life. In Bulgaria where there are many people past the century mark, the people marry late in life. In India, where child-marriage is almost the rule, the life-span is the lowest on earth.

In recapitulating the foregoing facts, it appears that:

1. The ultimate purpose of every living form is to perpetuate itself.
2. When growth is rapid and maturity soon reached, the generative function is exercised early, and early decay and early death result.
3. If growth is slow and maturity comes late, the generative function is exercised late, and slow decay and long life result.
4. If propagation is prevented in animals and plants, growth is promoted and life is prolonged.
5. Methuselah lived 187 years before he begat Lamech, and died at the ripe age of 969. Nahor was only 29 when he begat Terah and died at the early age of 148.
6. The evidence indicates that the law of production and the law of longevity are reciprocal and compensatory, and rule with practically equal force in both the vegetal and animal kingdoms.
7. And so the Arcane Science of the Masters begins to unfold.

Chapter 4

ACT OF PROPAGATION

We have briefly noticed the effect of the work and act of propagation on plants and animals. It is well to consider the effect on man.

This brings us to the final phase of Female Degeneration. In this we seem to reach the end of human devolution. To go lower seems impossible.

As woman produced man and he developed and gained power over the Mother of the race, he resorted to sophistry and superstition to force her to yield to his lust.

To make matters more effective, he wrote and used the spurious "Word of God" to deceive woman into believing that her desire should be to man, and that he was divinely ordained to rule over her (Gen. 3:16).

In spite of all the destructive work the ancient priesthood committed to conceal the past, there still remain traces of a remote tradition that gods, saviors and supermen were the progeny of undefiled Virgins, instead of being the common offspring of women, who knew their husbands and conceived, as Eve did (Gen. 4:1).

In this fact appears the remains of evidence, apparently indicating a time when man was not shapen in iniquity and conceived in sin (Ps. 51:5).

It seems to be the echo of a remote age, when the sinless "sons of God" had not yet seen the "daughters of men" (Gen. 6:2).

It appears as an echo of the early days before woman appeared (Gen. 2:22), when Man, complete in body and perfect in function, was actually born of the

Creative Principle of the Universe, and not of sinful fornication (1 Cor. 6:18) and that he propagated in the same manner (Gen. 5:3).

John, whose true name was Apollonius, seems to have had evidence of this ancient tradition. He writes of man as being born of God; that his seed remained in him, and he did not sin (1 Jn. 3:9, 10).

Great was our loss when the ancient priesthood, in its scheme to subjugate woman, destroyed the evidence through which John acquired this marvelous information.

It was necessary, to bring woman under the male yoke, to hide from her all knowledge that propagation was possible without submitting to carnal copulation, as Eve did.

Biologists assert that the superhuman gods of ancient tradition fell from grace through the practice of pederasty (Lev. 19:22, 23; Rom. 1:26, 27).

This degrading conduct quickened the process of degeneration, resulting finally in the appearance of a degenerate being which the biblical Scribe says the superman called "Wo-man, "because she was taken out of the womb of Man" (Gen. 2:23).

This makes woman the direct descendant of a superman; hence, she is a step higher than modern man, a direct descendant of hers. This assertion is confirmed by the findings of modern science.

As time passed, more of these degenerate beings (women) were born, and they were called "the daughters of men," and the supermen took them as wives (Gen. 6:1, 2).

This course would result in a decrease of pederasty among the supermen, with a corresponding increase in copulation with the women. But the sexual organs of the woman, a degenerate superman, were faulty and ill-adapted to the act of coition, making surgical operations necessary.

Many ages have passed since then, and coition between those of the so-called opposite sex has been occurring for thousands of years. In spite of this fact, the act still brings much misery to both man and woman.

The Biblical scribe states that the present course of propagation is an emergency measure, instituted to meet changed conditions (Gen. 3:16). It has been in operation so long, that modern science would scorn any assertion that it is not the primordial law of propagation.

Medical art contends that coition between man and woman is an act necessary for propagation.

If that view is correct and conclusive, then (1) it brings man down to the purely beast plane, (2) renders comparatively useless his superior intellect, and (3) makes discussion of a higher life appear ridiculous.

Why endow man with higher intelligence than the beast, if it is not for the purpose of leading him up to a higher plane than the beast-plane?

Medical art proves by its work that it is a poor guide. Its own members are living examples of its incompetency. Its leading members are its bitterest accusers of emptiness. Its errors are described on every page of its history. We leave it as a guide for the stupid ones who cannot think for themselves.

Five primary reasons appear to support the ancient legends that gods, saviors and supermen were born of undefiled Virgins, and that in the beginning the Primordial Race of Gods, by self-begotten, super-human powers, produced progeny under the Law of Agamogenesical Reproduction, wherein it is said that Man was born of the Gods. Under the Law of Arrhenotokous Reproduction, the offspring was the automorphic counterpart of the parent.

The five reasons are: (1) The normal virgin is frigid and free of lust; (2) the birth-canal of the normal virgin is closed with a tough membrane; (3) the suffering and miseries arising from coition; (4) the injuries and disorders arising from coition; and (5) the instances of death arising from or following coition.

A surprising fact faces us when we investigate to learn whether copulation as to mankind is primarily a natural act like breathing.

It is generally agreed by gynecologists that in a large majority of cases, the healthy virgin is normally frigid and free of lust, with no desire for copulation. Dr. Napheys writes:

"A distinguished medical writer divided women into three classes as to the intensity of their sexual instinct. He asserts that a larger number than is generally supposed have little or no sexual feeling" (*Physical Life of Women*, p. 74).

It is said the healthy virgin is free of sexual desire. In contemplating marriage, she looks forward not to any imaginary pleasure to arise from coition, and enters the nuptial chamber as a bride with a feeling of anxiety. She is seeking an enjoyable companionship, such as that feeling existing between homosexuals who are pure in heart.

For a young virgin to have a marked desire for coition is evidence of some abnormality, bordering on nymphomania. Any form or symptom of abnormality may be expected in this age, when we realize the generally disordered condition of civilized woman.

The enslaved woman has been subjected so long to man's lust, that it is more surprising to find a woman who is at all free of sexual desire. The body will adjust itself to anything from long practice, and even crave the deadliest of poisons, such as nicotine.

The sexual desire more often appears in woman of nervous temperament and vivid imagination, especially if aroused by suggestive language, such as appears in fictitious tales of romance, written by novelists who thus exhibit their own abnormal nature by venting their passion in the pages of their books.

Copulation between beasts may be necessary for the propagation of beasts; but man believes that he is above the beast. If that belief is well-founded, then it is erroneous to hold that man is subject to the same conduct that is becoming to beasts.

It appears that there is an anatomical reason why coition, apparently natural for lower animals, was not originally intended to be so for man. This reason is that woman appears as the only female animal with a membrane closing the vaginal orifice.

The reason for the presence of the hymen in the human female has not been satisfactorily explained by scientists, who usually have little to say about it, as about all other things of which they are ignorant. One biologist says:

"Why should cosmic intelligence seal woman's sexual organ with this membrane, the rupture of which by forced entrance of the male organ is a painful experience, if it were intended that woman should engage in copulation for the purpose of propagation?

"In the case of all other animals, the greatest inducement is provided for them to copulate and thus multiply. Why then should this obstructing membrane be placed at the entrance of woman's generative organs?

"There is only one scientific answer to these questions: Woman, as differentiated from other female animals, was never intended to engage in copulation for propagation or for any other purpose, but was intended to generate in a manner different from that of other animals."

Gynecologists contend that coition is the chief cause of leucorrhea and the hemorrhage called menstruation. They show that numerous women never suffer from these disorders until after marriage, and that menstruation disappears in many women who have lost or been separated from their husbands, and thereafter pursued a course of chastity.

George H. Napheys, M.D., wrote:

"The first conjugal approaches (coition) are usually accompanied by slight flooding....this great change sometimes produces swelling and inflammation of the neck glands" (Physical Life of Woman, p. 70).

It seems strange that science, seeing all the suffering and misery resulting from a condition that "generally is the grave of love," fails to realize that it rises from a change that has occurred in the original state of the race.

Chapter 5

COITION AND CONVULSIONS

The Masters taught that the act of coition itself is morbid in character, and bears close resemblance to an epileptiform convulsion.

Democritus said that "coition is a kind of epilepsy," and Haller wrote:

"It is a violent action, similar to a convulsion, and amazingly weakens and badly affects the whole nervous system."

The buck rabbit, after coition, may be observed to fall on its side in a sort of epileptic fit. The whites of its eyes are rolled up, it gives several spasmoidic twitches with its hind legs, and lies panting for several

moments, while the brain and nervous system recover equilibrium.

Noquez referred to coition as a convulsion, and said, "It disposes the nerves to spasmotic actions, which are excited by the least cause."

Borelli stated: "The act is accompanied by a sort of convulsive action that powerfully affects the brain and nerves."

Dr. Ryan said, "Coition has been compared to a fit of epilepsy, or to an electric shock. It entirely engages both mind and body; we neither hear nor see; and some persons have lost their lives in the crisis. It is for this reason that coition has proven mortal after severe wounds, hemorrhages, etc. When too often repeated, it injures the whole vital economy."

Hutchinson records cases of temporary blindness, all in men, resulting from copulation after marriage.

Senac attributes to temporary exhaustion of the nervous system, the weakness that follows coition.

One reason that also contributes to the debility of the nervous system is the increased amount of blood in the brain during coition, which has been demonstrated, and has several times produced apoplexy.

Hoffman states that a certain soldier, much addicted to the act of coition, finally died in the act, and the cerebrum was found full of blood.

This increase of blood in the brain explains why excesses produce mania. As this excess of blood oppresses the nerves, it weakens them making them more susceptible of impression, and hence their debility.

We know that paroxysms of epilepsy, when accompanied by an emission of seminal fluid, leave the patient more exhausted than in ordinary cases.

Coition is an exciting cause of these fits, in those who are subject to them; and Van Swieten attributed the great exhaustion of patients to this cause if the attacks are frequent.

Dides reported the case of a man of Montpelier who always had a fit of epilepsy soon after coition.

Van Swieten knew an epileptic person who was attacked with a fit the night he married. Hoffman knew a very lecherous woman who generally had a fit after each act of coition.

Boerhave, in his work titled "Diseases of the Nerves," stated that in coition all the nerves of the body are affected, and sometimes to such extent as to prove fatal. He relates the case of a woman who fell into a long syncope after each act of coition, and that of a man who died in the first act of coition, the force of the spasms producing complete paralysis.

Saugave mentions the case of a man who, in the middle of the act, was seized with a spasm that rendered his whole body stiff, and the condition continued for ten years, with loss of sensation and consciousness (Catalepsy).

Tissot states that the promptitude with which the weakness follows the act, and the debility of all those affected with convulsive disorders, prove that weakness is produced by the orgasm.

The violent palpitations that sometimes accompany coition are also a convulsive symptom. Hippocrates speaks of a young man in whom excess in wine and coition had produced, among other symptoms, constant palpitations.

Dr. Wm. Action observes: "In some cases the termination of the orgasm is accompanied by a convulsion of more or less severity. This is often succeeded by a great amount of prostration. There are some men in whom this sort of epileptiform orgasm occurs each time coition is indulged in."

"Napoleon I is said to have been subjected to epilepsy when he indulged in copulation.

"No doubt exists that deaths have arisen from this cause acting upon a highly sensitive organism. Entomological works abound with cases in which the male dies after the act of copulation."

By causing a loss of the body's most precious fluids and chemicals, coition saps the vitality and causes premature death.

Act of Death

"For in the day that thou eatest thereof thou shalt surely die."

Not only is the act of coition a cause of degeneration, but for insects, for some animals, and for some human beings, it is the act of death.

In the realm of the lower animals, where mating between male and female appears necessary for propagation, the devitalizing effect of the act is apparent.

Animals fall in a faint, and often die as the result. Young bulls and young stallions have fallen in a faint at the first copulation. Boars are similarly affected, and mares have been known to drop dead.

Dr. Robinson says that when the young stallion cohabits with the mare for the first time, the stallion is apt to fall in a dead faint at the end of the act. The irritation goes right on from the cervical nerve ganglia over the carotid to the vascular area of the brain, and there induces anemia and faintness.

Robinson goes on to say that he knew of a mare's falling dead after coition, due to rupture of the left middle cerebral artery.

It is frequently observed that the young bull faints at the first connection with a cow, and may be so exhausted that he will sneak off to a quiet corner or lying down for a couple of hours.

The boar, as a rule is frequently very weak after coition and apparently exhausted for a couple of hours.

Medical records abound with report where death has resulted from coition, some persons dying during the act or shortly thereafter. Most of these are

men, for whom the act appears more devitalizing due to the greater loss of seminal fluid, but some are women.

Concerning this, Dr. Robinson writes: "During coition, men occasionally faint, vomit, defecate, urinate, or die."

The press of March 2, 1933, said: "Senator Walsh died of heart disease Thursday near Wilson, N.C. (on the train) as he was returning with his bride of five days to Washington."

Dr. Johnson reported the case of a woman he treated for three weeks without improvement. Suspecting the cause, he inquired, and the woman admitted that she and her husband indulged several times weekly. When this was stopped, the woman promptly recovered. She was destroying her health in the act of coition but knew it not.

Havelock Ellis stated that some of the evil effects of coition are lesions of various organs, rupture of the spleen, and cerebral hemorrhage with paralysis.

These are some of the immediate effects of coition. In addition to this, there is that long list of ailments, from general debility to insanity, all of which develop so insidiously that even medical art has failed to connect them with the devitalizing act of coition.

Man was endowed with superior intelligence to enable him to rise above the vegetal and animal planes, and was solemnly warned by the Masters to avoid eating of the Tree "in the midst of the Garden", on penalty of death.

Modern science has proven the truth of the biblical statement: "For in the day that thou eatest thereof thou shalt surely die."

Science says that "Reproduction in the case of man is the beginning of Death."

Chapter 6

PITUITARY TUMORS

Walter Timme, M.D., of New York City, in 1934 presented to the American Neurological Association some findings showing the connection between Psychic Trauma and Pituitary Tumors.

The pituitary gland in the brain is both mysterious and important. The Ancient Masters knew much about this gland and its functions, and in their allegories they termed the gland Zerubbabel, the builder of the "temple" (Hag. and Zech.).

In the allegory, Zerubbabel appears as "the son of Shealtiel, governor of Judah" (Hag. 1:1). Judah, in this case, represents the human body.

Zerubbabel was a symbol of the Pituitary, Master Gland of the Endocrine System. It elaborates and excretes potent elements that control and prod other glands into action.

Modern science thought it had found something new, when it discovered that the Pituitary controls and regulates body functions, growth, bony structure, development, metabolism, chemical compounding, etc. That even man's thoughts, emotions and senses are under its direction.

In allegory is written: "Go up to the mountain (brain), and bring wood (building material), and build the house (human body); and I (man) will be glorified" (Hag. 1:8).

Again in allegory it is written: "Behold a candlestick all gold (spinal cord), with a bowl upon the top of it (head, skull, brain), with seven lamps thereon (seven great nerve ganglia of spinal cord), and seven pipes to the seven lamps (seven great nerve trunks); and two olive trees by it, one upon the right of the bowl, and the other upon the left thereof (Ida and Pingala Nadis extending from creative centers at base of spinal cord to the brain)" (Zech. 4:2,3).

All this, only some of the secrets of which modern science is just discovering, the Ancient Masters knew so well, that they described it in symbol and parable in writings now in the Bible, but not understood by priest nor preacher.

No one now understands the Bible because the writings of the Masters in symbol and parable, deal with things concerning the body and its functions that lie beyond the reach of modern science.

The great Alexis Carrel exposed this ignorance when he wrote: "In fact, our ignorance (of the body and its functions) is profound" (Man the Unknown, p. 4).

Carrel went a little too far. His work was published in 1935, and nine years later he died suddenly in prison of "heart attack." Be careful what you do, or you may regret it too late.

Dr. Timme presented information concerning the vital relationship of the pituitary and the act of copulation that should be known to every person. He said:

"It is a quite prevalent idea....that if, during intercourse, the occurrence of the orgasm can be prevented, conception will not occur. As a result of this, it is not surprising to find that innumerable instances come to the attention of the physician of such attempts at inhibition.

"In this particular group of patients now to be described, numbering five, a frank confession of the desire to be free of the results of intercourse was made, and the method to attain such freedom was to prevent the orgasm from occurring at the critical juncture.

"In each case there was added the interesting and important statement that this attempt at inhibition was made with all the 'mental power' that could be brought to bear in order to delay the orgasm.

"And further, that suddenly during this attempt, there occurred a queer feeling in the head, as of something tearing or breaking within it, accompanied by severe pains, and, in two cases, of nausea as well.

"In all of the five cases, within a few days following, there was noticed

a gradual change of feature, beginning in four of the cases in the face, with a gradual spreading and enlargement of the malar (cheek) bones. In the other cases, the change was one of beginning obesity.

"These changes were rapidly progressive, in four to a distinct acromegaly (a disorder that enlarges the bones of the extremities), in the remaining one to a marked pituitary type of obesity.

"Two of the cases went to surgical intervention, with the removal of a pituitary adenoma (glandular tumor), in the one, and the finding of an inoperable pituitary mass in the other.

"One died, refusing operation, of what was indubitably a pituitary neoplasm (abnormal growth, as a tumor), with all the classical signs and symptoms.

"One disappeared from observation, but not before ex-ray examination of his skull and a complete physical status was compiled, giving certain evidence of a pituitary neoplasm.

"And finally, one is still alive, acromegalic in the extreme, with no advance of the condition, but with frequent headaches and visual disturbances.

"Of the five cases, four were women and one a man. Three of the cases were unmarried. The ages at which the initial symptoms were inaugurated were all in the 20s, or early 30s.

"To summarize therefore: Five cases are presented, four women, one man, who developed pituitary neoplasma following directly upon what might be called psychic trauma, called forth by psychic inhibitory attempts to avoid the orgasm of intercourse."

Timme mentioned experiments on the pituitary, viz., those in which a slight induction current sent through the base of the brain at the pituitary causes ejaculation in rats; that directly after intercourse, or soon thereafter, the urine contains large amounts of anterior pituitary-like substance, all of which goes to show the enormous effect of the interaction between the pituitary and copulation.

Higher Powers of Consciousness

The sixth-sense power, premonition, rises from the function of a normal pituitary gland, while the seventh-sense power, clairvoyance, rises from the function of a normal pineal gland, as shown more in detail in our work, "The Magic Wand."

These higher sense powers, rarely found in modern times, depend upon the normal function of normal endocrine glands, consisting of the gonads, the prostate, the pituitary and the pineal.

Of this chain of glands, the ones that usually fall below par first are the pituitary and the prostate. And no matter how good the condition of the pineal may be, it cannot perform the function of clairvoyance without the help of a normal pituitary, the female, the negative pole, the pineal being the male, positive pole.

In the Bible the Pineal is called the Lamb, while the Pituitary is called

the bride and wife (Rev. 21:9). The church says the Lamb is the gospel Jesus while the bride is the church. The author of Revelation was discussing the body of man, not saviors and churches.

The Ancient Masters were murdered, their scriptures burned, and their temples destroyed because they taught the evil effect of copulation, -- correctly asserting that in the day that man eateth of the fruit of the Tree of Life, dying he shall die (Gen. 2:17).

False Prophet

A certain doctor believed that copulation did not damage the body, and mentioned the "exquisite pleasure" of the act. That remark showed that, so far as the effects of copulation are concerned, he is still in the elementary grade.

The Ancient Masters taught, and correctly so, that the greater the pleasure experienced thru the physical, the greater the damage suffered by the mental.

No better example of the truth of this teaching can be found than in the secondary and lasting effects of copulation and masturbation.

The world is filled with feeble minded as the result of these damaging acts.

False prophets mentioned in ancient scriptures referred not to men but to the sensations of the body.

In the Edenic parable the Serpent appears the False Prophet, where it beguiles woman. There it symbolizes carnal lust, the Great Red Dragon, one of the strongest forces in life.

The False Prophet also represents the pleasurable sensation rising from this force in creative action (copulation). It deceives its victims by yielding "exquisite pleasure," while destroying body and mind.

The Bible is filled with symbols and fables relating to this subject, appearing chiefly in Genesis, Ezekiel, Isaiah, Haggai, Zechariah, Revelation.

The Bible is a book of Phallic Worship, and deals with the propagative powers of the body. The chief characters represent cosmic elements and important functions of the body. They are often, but not always, symbolized as serpents, sharks, dragons, etc.

Be careful about acts which produce pleasure in the physical organism. It is the secondary effect of these acts that appears in suffering and misery. The pleasure is fleeting, while the damage is permanent.

The reverse appears on the higher plane, the mental plane. To do good for our fellowman may actually bring us inconvenience and discomfort, so far as the physical is concerned, but consider the joy we feel because of what we have done.

That pleasure comes thru the mental, and is invigorating, while that which comes thru the use of the physical is enervating and weakening. That is true whether it be copulating, eating, drinking, smoking etc.

He who seeketh pleasure thru the physical, pays for it thru the mental.

Chapter 7

SIN UNTO DEATH

Modern theology pays little attention to the solemn warnings of the Masters that have echoed down thru the ages:--

What fruit had ye then in those things (fornication) whereof ye are now ashamed? For the end of those things is death. The wages of sin (fornication) is death (Gen. 3:17; Rom. 6:21, 23).

To be carnally minded is death (Rom. 8:6). There is a sin (fornication) unto death. But whosoever is born of God (virgin birth) doth not commit sin--for his seed remaineth in him" (1 Jn. 3:9, 5:16).

The first five chapters of Genesis contain three different accounts of the creation; and the first eight chapters are composed of fragments of earlier writings and earlier traditions, the esoteric teachings of which were unknown to and could not be appreciated by the church fathers who compiled their Bible from these ancient scriptures.

That is the reason why, says Doane, that "We may pass through the whole Pentateuch and other books of the Old Testament, clear to the end, and find that the fable of the Garden of Eden is hardly alluded to, if at all" (Bible Myths). That unimportant in the life of man the church fathers considered it.

When the esoteric teachings of the Edenic parable are unfolded, the reader sees how certain it is that the "letter" in which spiritual truth is enshrined often has a deadly effect on the Mind, as Paul said (2 Cor. 3:6).

How shocking it is for the reader to discover that the church, supported by the wealth of nations, has taken the external letter of the Edenic parable and plunged the Christian World into a prison of darkness; then with bitter speech and bitter reproach, denounced those who will not join it in the dungeon.

Modern science has rendered little aid in uncovering the esoteric teaching in the book of Genesis. It concerns itself with the evolution of physical man, and seeks to analyze the physical processes by which the physical organism is evolved, and traces physical effects to imaginary causes that are thought to create the phenomena of animation and development.

Practically all the church left for us of the teachings of the Ancient Masters on the Redemption of Man, appears in the Pauline Epistles.

It is difficult for the layman to sift out this teaching, because the context of the epistles contains so many spurious interpolations, and is often distorted, as the "holy church fathers" prepared their fraudulent copy for the New Testament.

The reader will quickly notice these interpolations and distortions when he remembers that every reference in these epistles to the gospel Jesus is a spurious interpolation; for the facts of history show that the epistles were originally written by Apollonius some two hundred years before the character

called Jesus was invented.

As we peruse these epistles we are struck by the frequent references to carnal lust and fornication.

"Wherefore God also gave them up to uncleanness through the lusts of their hearts, to dishonor their own bodies between themselves" (pederasty, sodomy) (Rom. 1:24).

"Even their women did change the natural use into that which is against nature....The men, leaving the natural use of the women, burned in their lust toward one another; men with men working that which is unseemly" (Rom. 1:26, 27).

All of which sounds very modern. Paul continues:

"Let not sin (fornication) reign in your mortal body, that ye should obey it in the lusts thereof...Neither yield ye your members (sex organs) as instruments of unrighteousness unto sin (fornication) (Rom. 6:12, 13).

"The motions of sins (fornication), which were by the law (be fruitful and multiply) did work in our (generative) members to bring forth fruit (Progeny) unto death" (Gen. 1:28); (Rom. 7:5).

"The commandment, which was ordained to life (be fruitful and multiply), I found to be unto death" (Rom. 7:10).

"But sin (fornication), working death in me by that which is good (be fruitful and multiply); that sin by the commandment (thou shalt surely die—Gen. 2:17) might become exceeding sinful. I find then a law, that, when I would do good (be fruitful), evil is present with me" (Rom. 7:13, 21).

"I see another law in my (sexual) members, warring against the (spiritual) law in my mind (chastity), and bringing me into captivity to the law of SIN in my (sexual) members (be fruitful) (Rom. 7:23).

"O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24).

"For to be carnally minded is death. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither can be (Rom. 8:6, 7).

"It is reported commonly that there is fornication among you. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body (1 Cor. 5:1, 6:18).

"The body is not for fornication. It is good for a man not to touch a woman" (1 Cor. 6:13, 7:1).

"I say to the unmarried and widows, it is good for them if they abide (single) even as I. But if they cannot contain (their passions), let them marry, for it is better to marry than to burn (in lust) (1 Cor. 7:8, 9).

"Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

Whosoever is born of God (virgin birth) doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest...And there is a sin unto death" (1 Jn. 4:9, 10; 5:17).

Virgin Birth

The foregoing language strongly indicates that there was a time when human propagation was the result of parthenogenesis, and that in preparing the Bible, the church fathers sought to omit all direct references to the fact, and to ambiguise what little information they excerpted from ancient writings bearing on the question.

They had two chief reasons for that, one of which was to make it appear that no one but their Jesus was ever the product of parthenogenesis. The other was to make it appear that it was in harmony with cosmic law for people to "marry" and live in legalized adultery. They even said that "marriage is honorable in all, and the bed is undefiled" (Heb. 13:4).

It had never been necessary to make that statement, if marriage had always been a common custom. For against that assertion appears the testimony of Paul that "the body is not for fornication;" that it is well for the single to remain unmarried; and that "it is good for a man not to touch a woman."

Modern science is of little help in this field, as it believes not in parthenogenesis; and yet cases of parthenogenesis are reported here and there.

One instance recently appeared in the press in July, 1956, the report coming from London, where a woman of 30 claimed to have produced an "unfathered" child, a girl now 11 years old.

"Life without father" is the Manchester Guardian's phrase of it.

The woman, Emmamarie Jones, "claims that her daughter, 11-year-old Monica, was conceived without the aid of a man."

To prove her claim, she submitted to six months of testing by "a research team of eminent British doctors," whose verdict was:

"We have been unable to prove that any man took part in the creation of this child. All our results are consistent with a case of virgin birth. We found nothing in the child that could have come from anyone but the mother."

The account adds: "Actually, Mrs. Jones was one of 19 mothers who came forward with claims of virgin birth in response to an appeal from the Sunday Pictorial, in which it is also said that biologists have suggested that one woman in 1,600,000 might produce a fatherless child."

One case is sufficient to show what is possible in a million others.

Dr. Helen Spurway, wife of scientist J. B. S. Haldane, has a laboratory in London's University College, in which she conducts various kinds of experiments in the field of parthenogenesis.

Her findings indicate that "male seed is not necessary to cause an egg to develop into an embryo." She says:

"Many different stimuli will cause an egg to begin development. The wonder is that virgin birth (in women) occurs so rarely."

Women are afraid to report or claim such things, as no one will believe them. So they just hide it.

And here we have modern testimony and reliable evidence to indicate that the men quoted in the Bible had good grounds for asserting that "the body is not for fornication," and that "it is good for a man not to touch a woman."

The reader should now understand why man was told that he may freely use and enjoy all parts and processes of his wonderful body, with one vital exception; and why he was definitely warned as to what the consequences would be if he used that one excepted function.

The history of humanity shows that it is the "Sin unto death."

That was the basic doctrine of the Ancient Mysteries and the Ancient Religion in every country. That is the whole sum and substance of the teachings of the Bible.

More pages of the writings of the ancients that have been preserved to our times, are devoted to that basic doctrine than to the development of empires, the reason being that it goes to the very Soul and Spirit of Man.

Chapter 8

CARD 6, TEMPTATION

In our work titled "The Mysterious Sphinx" we referred to the Tarot and included several of the cards, with comment explaining their symbolism. We now return to the Tarot and draw out the above card.

I saw a garden in a green valley, surrounded by soft blue hills.

The garden was filled with flowers, and I saw a Man and a woman, elves, water-nymphs, sylphs and gnomes came to them freely; three kingdoms of Nature, stones, plants and animals served them.

To them was revealed the mystery of universal equilibrium, and they themselves were the symbol and expression of that equilibrium.

Two triangles, composed of the three elements of the positive and the three elements of the negative, were united in them into a six-pointed star, two bow-shaped magnets merged into one ellipse.

High above them I saw floating in the air the Genie, who, unseen, guided them, and whose presence they always felt.

And I noticed a tree, on which golden fruit was ripening, down the trunk of which a serpent slid, and whispered in the woman's ear; and the woman listened, smiled at first incredulously, then with curiosity. Then I saw her speak to the man, and he also smiled, pointing with his hand to the garden all around them. Suddenly a cloud appeared and hid the picture from me.

"This picture symbolizes Temptation," said the Voice. "But what constitutes that Temptation? Can you understand its nature?"

"Life is so grand," I said, "and the world so beautiful, the three kingdoms of Nature and the Four Elements so obedient, that they wished to believe themselves the lords and masters of the world, and they could not resist this temptation."

"Yes," said the Voice: "The wisdom that crawls on the ground said to them that they knew themselves what is Good and what is Evil. And they believed this, because it was pleasant so to think. And then they ceased to hear the guiding voice. Equilibrium was destroyed. The enchanted world was closed to them. Everything appeared to them in a false light."

This symbol, Temptation, has suffered many variations, as might be expected from its subject, and Dr. Papus missed the main point.

In "The Key to the Universe," the author comes closer, and it is interesting to pursue what he says:

"This card is called "The Lovers," and pictures a young man standing motionless at a point where two roads meet, the 'Two Paths;' the straight and narrow path that leads to life everlasting, and the broad road leading to the City of Destruction.

"His arms are crossed upon his breast in an attitude of deliberation,... Before him stand two women, each with hand upon his shoulder, while with the other hand each is pointing to one of the paths.

"The woman on his right hand has a circlet of gold upon her head. She is true Love, pointing him to the Path of Duty which winds up-hill all the way. The woman on his left is disheveled and crowned with vine leaves. She points him to the Path of Pleasure and Dissipation.

"These two women represent Virtue and Vice, or the angel messenger of Love to link him to the Divine, and the messenger of Evil, the link which will bind him to the seduction of the senses."

(Note--This author comes close, but appears to miss or shun the vital point. These same two women are mentioned in the Bible, and we shall soon notice them under "The Fourth Seal.").

"Above their heads there floats a radiant figure surrounded by the rays of the Sun, in whose hand is a bow and arrow drawn ready to strink.

"This card is a true symbol of the zodiac sign Taurus; for at this point the Soul must meet all the seductions of the senses, which are ruled by Venus, the dual Planet. It also contains the figure of Justice, with his bow and arrow pointed at Vice" (p. 215).

As stated above, this author fails to focus direct attention upon the most vital point. He is swayed by the teachings of the church, that "we begin to die the moment we turn away from Divine Love, and only when death has done its work can we, through the power of the Christ-force, be resurrected from the grave of matter and live forevermore."

And that concluding statement, in quotation marks, is nothing but nonsense. The author fails to define "Divine Love" and "Christ-force" and fails to explain the statement, "Be resurrected from the grave of matter and live forevermore."

Sounds like the modern minister preaching to the gullible congregation.

The Great Temptation clearly set forth in the Bible, was the Forbidden Fruit (Gen. 2:17). If man ate thereof, many evils he would suffer, some of which are listed as follows:

"I (Cosmic Law) will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children;...cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life" (Gen. 3:16, 17).

"In the day ye eat thereof, then your eyes shall be opened, and ye shall be gods, knowing good and evil" (Gen. 3:5).

The inner meaning of the allegory appears more plainly in the statement: "Except ye be converted (from carnal lust) and become as little children, ye shall not enter into the kingdom of heaven...Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven...In the resurrection they neither marry, nor are they given in marriage, but are (as free of carnal lust) as (are) the angels in heaven" (Mat. 18:3; 19:14; 22:30).

We grasp the esoteric meaning better when we watch a group of little boys and girls at play. Their thoughts are free of the lust of the carnal mind. Their sex consciousness is still asleep (eyes not yet opened), and they know not Good and Evil. To them there is yet no Evil to mar their mind (Heaven) (Rom. 14:17).

Puberty

Puberty literally means that period in human development when there comes that change which causes hair to appear on the external genitalia. It is the time marked by the awakening of sexual consciousness, impelling the Spiritual Mind (Good) to sink to the beast level, where rules the carnal mind (Evil).

By yielding to the Temptation of the carnal mind, man sinks to the beast level, and is no longer "as the angels in heaven." He sinks even lower, for the beasts obey the creative law, using their generative powers for propagation only, whereas man indulges in the function mostly for pleasure, and seldom for procreation.

We must conquer our desires and control our body. Self-denial in all things is the Path to Perfection. He that overcometh (all desires) shall inherit all things (good in life); and I (Perfection) will be his Guide, and he shall follow me in happiness (Rev. 21:7).

We have excerpted the foregoing from "Science of Regeneration," By Dr. G. R. Clements.

The Fourth Seal

It is interesting to see how this important subject is presented in

symbol and allegory in the Bible.

The Book with Seven Seals symbolizes man's body (Rev. 5).

When the Fourth Seal is opened, a "pale" (chloros, yellowish) horse comes forth, and its rider is Death, accompanied by Hades. They are given power over one-quarter of the earth, to kill with sword, famine and death, and by wild beasts (Rev. 6:8).

This scene symbolizes Virgo, the astrological sign of the womb. In the New Testament, as in the Upanishads and other mystical literature, "Death" is the term frequently applied to the physical, generative world, in which birth, decay and death hold sway.

Virgo plays a dual part. In her character as the "bad virgin," "a queen and not a widow," Virgo performs in the Apocalyptic drama in the role of the Woman in scarlet, who is seated on the Red Dragon, a symbol of the epithumetic, passionnal nature.

But here Virgo is associated with a higher center of the human body, which relates to the psychic consciousness, and therefore Hades, the psychic realm, is said to ride with Death; and the evil thoughts, desires, and passions of the psycho-physical consciousness of mankind devastate the earth (people) to the extent that they dominate,--which is given as "one quarter of the earth" (people).

When that allegory was written ages ago, that estimate may have been close to being correct, but in this modern civilization the estimate would still be too low if set at three-quarters of the earth (people).

The "bad virgin," the Woman sitting on a scarlet beast (Red Dragon) has upon her forehead a name written, "Mystery, Babylon, the Great, the Mother of Harlots" (Rev. 17).

Babylon here symbolizes man's body, and a Mystery it certainly is. The anatomists, biologists, psychologists and physiologists have gained more knowledge of the Divine Life Element manifested in the physical world, and have conferred vastly greater benefits on mankind, than have all the exoteric religionists who have wasted their lives in formulating fantastic theologies in coercing their fellow-men into the worship of that figment of the unenlightened mind--the personal God of the church.

But Babylon symbolizes more than the body of flesh and blood. It symbolizes also the general principle of procreation, of life confined in the physical body.

As a Goddess, the infernal Aphrodite, the depraved Virgo, Babylon symbolizes the lower element of man, which is saturated with sexuality.

The Red Dragon, the epithumetic, passionnal nature, is the principle which, in close alliance with the Beast (phrenic mind), impels the soul to incarnate, and he thus sustains the Woman, who typifies physical being.

The seven heads of the Dragon are, like those of the Beast, the seven cardinal desires, but in the one they are mental, while in the other, instinctual.

And the seven mountains are the Seven Seals of the Body, thru which they manifest during incarnation, the Woman then being seated on them, and they dominate in turn the seven incarnations thru which the neophyte must pass in conquering them.

The exhortations and lamentations that follow the declaration concerning the fall of Babylon, are of a general nature, applying to the aggregate of humanity.

The fall of Babylon referred to is the fall into mortal occupation, the desecration by humanity of their physical bodies, which they have converted into holds of iniquity.

But, as pertaining to the Conqueror, the fall of Babylon is the exact reverse of this; for it means the conquest, subjugation and purification of the body.

Chapter 9

INTER-SEXUALITY

Inter-Sexuality is a condition in which the person is neither male nor female. There are multitudes of these cases. In fact, a condition of inter-sexuality, both physically and psychically, appears more or less in every person.

"It is probably that one hundred percent 'maleness' or 'femaleness' does not exist — for in every individual there is some leaven of the character of the opposite sex" (Your Mysterious Glands, p. 59).

That is a damaging statement against those who hold that "there are two sexes," and that men and women are distinct types, whose "sex organs are rigorously made the one for the other." It appears that there is one sex, one main trunk, with variations in some instances extending in the direction of maleness, and in the direction of femaleness in other instances.

Otto Weininger, a German genius, in his "Sex and Character," a monument of erudition and encyclopaedic information, worked out an absolute formula, proving that composite male and female characteristics, in varying proportions exist in every individual. Furthermore, medical literature reports numerous cases in which certain individuals, after a careful medical examination, were pronounced female, whereas, the opposite condition was later proven.

These records contain evidence to show, that sexual differentiation is simply certain variations of one main trunk, and not due to the creation of two distinct types. The evidence clearly shows that sexual variation and differentiation are the result of certain degenerative changes, with many individuals representing, in a more or less degree, both sexes in one body.

The last assertion is supported by the research work of biologists. They produce evidence to show that man is really a degenerate woman. "The male is secondary to the female," says Swiney (p. 12). To be more specific, the male is a malformed female, with the cause of such malformation arising from the action of Devolution.

This undeveloped, degenerate female is sterile, barren, unproductive. It

cannot create itself, nor procreate itself. It must depend for its existence and perpetuation upon the fertile, functional female that unfortunately produced it. When she rises out of her present degeneracy and regains her lost power to reproduce herself absolutely instead of relatively, she will then give birth to no more degenerate, sterile, barren, unproductive offspring, and the degenerated, deformed organism that we call male will disappear.

The dawn of that day is appearing. Leading biologists are sensing its approach. Dr. David Causey, University of Arkansas, before the American Association for the Advancement of Science, on January 1, 1936, at St. Louis, Mo., read a paper entitled "The Decadence of the Male in the Animal Kingdom," in which he cited numerous facts to support his assertion, that "a twilight is settling over masculinity in the animal world, and the male of all species is slowly becoming extinct." He adds:

"Sexual reproduction appears to be an afterthought of Nature that she is slowly trying to forget. Some species already show evidence of swinging back to the time when life was perpetuated without the benefit of masculine support.

"I wonder in those days long ahead, will your daughters and my daughters some day point with amusement, in some great museum of the future, to the beautifully preserved specimen of the last man, standing alongside the great auk and the dodo?"

This is not the observation of the "ignorant and superstitious ancients," but of a modern biologist. Nor do we believe that the "ancient myth" of the Virgin Birth constrained or influenced Dr. Causey to make these remarks. We do not believe that he was influenced by the rumors of the Dark Ages that "the Devil and his imps frequently cohabited with women, and that children resulted from such unions."

Let us observe another important feature. If the time should be when parthenogenesis is the rule of propagation, men will be reduced to the status of "drones." Worse than that will come to pass: It will mean the disappearance of Man. Blood and War, unrighteousness and wickedness, fornication and female slavery (Gen. 6:2-5), will come to the final end. There will be only a happy harmonious, homosexual group of friendly, fruitful beings, in whom the quality of sexual consciousness, by reason of non-use, will again lapse into dormancy, and the race will rise from its Edenic Fall. Then the quality called love will have no more relation to the organs of generation, than it had in the case of Jesus and in others of that exalted class (Chapters 163-4). This is the heaven described by the Ancient Masters (Rom. 14:17).

Under the law of parthenogenesis there will be no sterile men, no separation of the sexes, no differentiation of type. The organism is then of the fruitful kind, having been regenerated and resurrected from its previous sterile and semi-sterile state. This fact of Nature is proven by the experiments of modern biologists. Dr. Gregory Pincus of Harvard proved it in the case of rabbits.

At a recent Washington meeting of the American Society for Experimental Biology, states the press of April 5, 1936, Dr. Pincus presented a paper in which he disclosed his more recent work in this mysterious field. He put the ovum of a female rabbit in a salt solution, and, lo, the egg, when transplanted into a female rabbit, grew into an embryo. He found that even the salt

solution could be discarded. High temperature (-13 degrees F.) was sufficient.

In this work Pincus made another discovery that proves our philosophy: He found that Asexual Reproduction in mammals resulted always in the production of females. He says, "Without the sperm of the male, human society would consist of females."

And so Dr. Causey is not exactly crazy in his assertion that a "twilight is settling over masculinity in the animal world, and that the male of all species is slowly becoming extinct." He says that there is evidence that we are swinging back to the time when life was perpetuated without the benefit of masculine support." He indicates that there was a time in human history when the Immaculate Conception and the Virgin Birth were the regular order of human generation (Is. 7:14), and that the race even now shows signs of swinging back to those former days, when the earth was free from sterile, barren, dormant, degenerative males, and was inhabited only by fertile, productive organisms, like the Adam that lived 130 years and begat a son in his image and likeness (Gen. 5:3).

This declaration by Dr. Causey confirms our statement to the effect, that it is impossible for the Creative Principle to produce a sterile organism, and that the condition of sterility in an organism appears as the result of degenerative changes (Chap. 227).

Unbiased investigation will show that there is much more science than non-sense and superstition in certain parts of the Bible. This remark does not mean that theology correctly interprets the esoteric teaching of the Bible, nor that the Bible contains nothing that is absurd and ridiculous. But to be free from prejudice, we must give credit where credit is due. When modern science makes discoveries and presents evidence that confirm certain things contained in the Bible, we should be broad-minded enough to admit that the ancients were not so dumb and superstitious as modern science proclaims.

The Adam described in Chapter five of Genesis appears to be neither male nor female, but was both in one superior organism, and generated under the Law of Aganogenesis and the further Law of Arrehenotokous Reproduction, making the offspring the automorphic counterpart of the parent, as stated by the ancient scientists.

This opinion is supported by ancient legends and Dr. Causey appears satisfied that these legends are based upon scientific principles in Nature as yet unknown to modern science, which arrogantly sets aside the Law of Creation, and produces living creatures by the unsound and unscientific process of Evolution.

How can we question the correctness of this philosophy when we see females degenerating into males right before our eyes? Medical literature cites numerous instances of this amazing phenomenon. Students in many lands have sent Clements newspaper clippings of accounts of cases of such transformation. Some of these have been mentioned (Chap. 153).

On March 30, 1936, the press contained the picture of a girl who changed to a boy, and under the picture stated:

"At 18, this Turkish girl, Ines Mitrani, was a student at the Italian

Girls' College in Turkey. That was two weeks ago. Today 'she' is a boy, Nashim Mitrani. Dr. Avni Mustafa Aksel made the transformation in Istanbul."

On December 28, 1935, the leading papers of the world reported a case in which a girl "athlete changed sex and becomes a man." One of these reports reads:

"Prague, Czechoslovakia, Dec. 28.—Zdenka Koubkova, 24, who won athletic fame as a girl, has had her sex changed and now is working as a man the Prager Abend Zeitung said today."

The change of sex the press states, was due to a slight surgical operation, but failed to give the nature and details of it. If modern men and women were not the degenerate descendants of a common, bisexual ancestor, no minor nor major surgical operation could change a woman into a man.

Accounts of this girl athlete changing into a man recall a similar case that occurred in Cincinnati, according to Dr. Raymond Hilsinger, deputy county coroner, as reported in the Cincinnati Post of December 30, 1935, which says:

"The Cincinnati case was that of a young woman who, as she reached adolescence, developed masculine characteristics. She underwent an operation, became a man, married, and was the father of six children.

"In the Cincinnati case, as in similar cases, Dr. Hilsinger stated, the 'girl' was born with dual characteristics (of creation like Adam—Clements). During youth, the less dominant traits of the feminine sex rule, he said. As adolescence approaches, dormant masculine traits appear. A surgical operation brings the new personality to the fore, leaving the old inactive."

Only a fool would doubt the theory of Evolution if he thus saw monkeys turning into men. That event would then be a fact of observation which no one but an ignoramus would attempt to deny. No surgical operation can make a man of a monkey. Not even the breeding of men with female apes has been able to produce the "missing link" of the Evolutionist (Chap. 138).

"There is no man that is all man, nor is there a woman who is all woman," declares Dr. Emil Novak, prominent biologist of the Gynecological Department, Johns Hopkins Medical School.

Dr. Novak made that statement on June 14, 1935, in a paper read before the Section on Pathology and Physiology at the 86th annual convention of the American Medical Association, Atlantic City, N.J. Clements has been able to procure a copy of this paper, a printed booklet of 20 pages, in which Novak says:

"There is no more interesting biological or clinical problem than that of intersexuality. What, as a matter of fact, does one mean by sex? Biologists answer that there is no such biologic entity and that the concept of sex is confused with that of the sexes. The latter term, again, merely indicates our concept of what constitutes maleness on the one hand and femaleness on the other, and opinions are quite apt to vary on this point.

"To begin with the absurd, a visitor to earth from some sexless planet might soon deduce that the males of our population are those wearing trousers and the females those wearing skirts. But the trousered Marlene Dietrich on the one hand and the kilted Scotch Highlander on the other would later convince him

of the fallacy of such generalization.

"Such sex attributes as hair distribution, character of voice and body contour are certainly unreliable criteria, for many females of the "virago" type exhibit extensive hairy overgrowth, possess deep voices and show the large frame flat breasts and angular body contour, commonly associated with the male. Conversely, one sees the effeminate 'pansy' type of man, with little or no beard, a rounded figure, large fat breasts, and a soft, high-pitched voice....

"The external genitalia are not safe criteria in the distinction between the sexes, for typically female external organs have been found in individuals in whom the gonads, and perhaps the only gonads, were testes. Furthermore, in some intersexual conditions it is difficult to determine whether the external genitalia are primarily of male or of female type."

These statements being based on facts of observation and experience, Shelton is either ignorant of these things or was influenced by blind prejudice when he stated that:

"There are two sexes. They are complements of each other...The sex organs of man and woman are rigorously made the one for the other, and there is harmonical, mechanical, mathematical accord between them."

Shelton and other scientists seem to be ruled by the same prejudice displayed by Paul. He warned his audience in advance that he was "determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). Modern science is determined not to know anything among us, save two sexes that are complements of each other.

Like Paul, the mind of science is closed. It is not seeking truth. It suppresses every fact that fails to support its assertions, Paul said: "being crafty, I caught you with guile" (2 Cor. 12:16). So with similar craftiness science beguiles the credulous masses.

Science enters the field of sexology with its belief already formed and fixed, like Paul. His only desire was to sustain his belief, even though he must resort to guile. And so science winks at facts and law, and works diligently to twist its findings to support its assertions and suppress truth. But the evidence of primordial Bisexualism is too positive and conclusive for science to silence the assertions of the thinkers.

Reverting to Novak's paper:

"Even the character of the gonads, on which the decision of actual sex has been commonly based in doubtful cases, is an incorrect criterion, as the biologic studies of recent years have shown. It is really this consideration, more than any other, that has served as the incentive for the preparation of this paper. The usual classification of hermaphrodites and pseudo-hermaphrodites, that originally suggested by Klebs, is based on the concept of gonadal characters, and, if recent studies of sex determination and sex differentiation are to be accepted, this classification is incorrect and should be abandoned.

"It is my purpose in this paper to review, at least sketchily, some of the newer biologic points of view concerning the general question of sex, more particularly as they bear on clinical problems in the same field. Biologic knowledge

in this field is still lamentably incomplete, and the study of this question involves methods of approach which those of us who are primarily clinicians do not find it easy to grasp. And yet certain general truths seem to be crystallizing out fairly sharply, and familiarity with these should be of great practical interest and value to the clinician."

Dr. Alexis Carrel states that "the science of man" has not yet been written (*Man, the Unknown*, p. 42). Dr. Novak asserts that biologic knowledge in this field of sex "is still lamentably incomplete." Then by what authority do writers presume to declare that imperfect unisexuality is the normal state of humanity, or that Bisexuality is "an absurd proposition" to which "no scientist can give credence" — Wall, *Sex Worship*, p. 59.

Scientists are only men. Like other men, they are saturated with the prejudices of their environment and of their epoch. They willingly believe that facts which cannot be explained by current theories, do not exist. They quickly suppress evident facts that have an unorthodox appearance. By reason of these difficulties, the inventory of the things that could lead us to a better understanding of humanity, has been left incomplete (Carrel, p. 40).

Darwin, Huxley, Causey, Novak, and others have presented evidence that will solve the problem of human development if properly considered. In the case at hand, Novak offers surprising information on the question of sex. His paper contains the account of a girl 19 years old, considered in early life as a normal female. As she developed, her instincts had been typically feminine. She had well-marked libido toward males, and had "frequently noted turgidity of the clitoris." She had a strongly developed maternal instinct. But when menstruation failed to occur, and masculine qualities commenced to appear he was consulted.

An examination of the external genitalia disclosed no marked irregularities, except an enlarged clitoris. The vulva was well developed, with a small vaginal orifice, protected by an intact annular hymen.

Rectal examination showed an apparently complete absence of the uterus, although two oval bodies, evidently the ovaries, could be palpated at the usual site.

An operation was performed, disclosing an unusual picture in the pelvis. There was a complete absence of the uterus and tubes. In the broad-ligament structure, at the usual site of the ovaries, were found two glands "which grossly suggested testes rather than ovaries. Curled over each gonad was a structure that grossly suggested an epididymis." (p. 5).

Here is the case of a person who, to all appearances, is a woman, but having testes instead of ovaries. Shall we dismiss such strange incidents as "freaks" in Nature? as conditions inexplicable? To do so is unscientific. Yet the world of science merely regards them as monstrosities that cannot be accounted for, and asserts that there are "two sexes."

In the case at hand, the gonads were removed by an operation, and so was the hypertrophied clitoris. Following this, the external feminine qualities immediately began to assert themselves, with a corresponding retrogression of the masculine.

In other words, men and women are made to order while you wait by a simple

surgical operation. "There are two sexes," say science and Shelton. But it is the work of man, not of God or Nature, that produced the present divided condition of humanity. To produce "two sexes" it is necessary for surgeons to work the body over and resort to operations and thus change the formation of Creation. The "two sexes" are not made by God or Nature. They are a myth of modern science.

Medical records teem with accounts of persons who were neither male nor female, being made the one or the other by surgical operations, somewhat similar to the case at hand. No one knows how long this has been going on. The further back we search, the more frequently we find accounts of it.

When we observe that persons must be worked over to make them either male or female, it discredits the assertion of science that man and woman are two positive and distinct types, and that there are "two sexes."

This artificially made woman, some time later, in a letter to the surgeon wrote:

"Every normal desire that a woman ever had is doubly strong in me now. Naturally, the fact that I can never have my own children is probably the most poignant and greatest disappointment of my life."

In his comment on this case, Novak observes:

"Every zygote is bisexual, though the characters of one sex dominate and those of the other are submerged. This bisexual potency is carried through life, and its results are illustrated in the occurrence of organs and tissues, which are exactly homologous in the two sexes. For example, every woman has a potential testis in the rete ovarii; every man has a potential uterus (the uterus masculinus in the floor of the prostatic urethra); the woman has a vas deferens (Gartner's duct), and so on" (p. 12).

If every woman has a potential testis in the rete ovarii, the development of this potential or rudimentary testis would result in a condition of Bisexuality, and reproduction would occur under the Law of Parthenogenesis. The solution of the problem lies in a discovery of the cause that prevents the development of this rudimentary organ.

Leading biologists assert that the initial cause for the failure of proper development of any organ of the body is primarily the work of degeneration, and that the queer cases of Intersexuality represent reversionary attempts of the forces of the organism to revive and restore the original perfect forms. By adopting this view of the matter, we find an answer immediately to many otherwise mysterious problems that appear in the present physical and psychical condition of the race.

Chapter 10

WOMAN APPEARS FIRST

We have said that modern religion is exclusively masculine (Chap. 203). In man-made religious philosophies and theoretical dissertations, the masculine principle and the male organism are primary in the cosmic scheme. The feminine principle and the feminine organism are secondary. But Natural Law, at all points reveals the fact "that originally and normally all things center, as it were,

about the female. In a word, "life begins as female" (Ward, p. 313). Frances Swiney says:

"Life is feminine. On the physical plane the first living organism was a mother-organism, the first organic substance was mother substance, the first standard of form was the mother-form, and the one purpose throughout creation is to bring, relatively, all units approximately to the full development of the potentialities that creative life possesses; to evolve the highest expression of the forces of life through the creative powers and the transmissive functions of the female" (Woman & Natural Law, p. 10).

Clement Wood endorsed the above assertions:

"The Female Sex is Primary, the Male Secondary, in Life — Originally and normally all life centers about the female. The male, not necessary in the scheme of life, was developed under the operation of the principle of advantage, to secure organic progress through the crossing of strains. This explanation, staggering under the ponderous title of the Gynaecocentric or woman-centered theory, is the most impressive contribution to the thought of the world of Prof. Lester F. Ward, the great sociologist who taught so long at Brown University" (Evolution of Sex, p. 8).

"The female sex, which existed from the beginning, continues unchanged; the male sex, which did not exist at the beginning, makes its appearance at a certain stage, has a certain history and development, but never becomes universal. There are probably many more living beings without it (the male - Clements) than with it (the male - Clements), even in the present life of the globe.

"The female is the primary and the original sex, and continues throughout as the main trunk. The male element was added afterwards for purposes of variation" (Evolution of Sex, p. 19).

Swiney again remarks:

"The female organism is the one on which Nature has bestowed the most care, provision, and attention. This is only logical when it is considered that organized forms begin their existence in the elementary womb of the all-mother—the center of nutrition, of conservation, and of self-reproduction. Life is feminine, formative, and organic forms begin with the single mother-cell."

"Modern science asserts that in the mysterious evolution of sex, the male element was first non-existent; and on its initial appearance was primarily an excrescence, a superfluity, a waste product, discharged or expelled by the formative female or mother organism, and, unless reunited to the parent perishes" (p. 19).

Geddes and Thompson write:

"At the very threshold of sex difference, we find that a little active cell or spore, unable to develop of itself, unites in fatigue with a larger, more quiescent individual" (Evolution of Sex).

Prof. Bjerregaard observes:

"All facts point to the Feminine as the primary and fundamental basis of

organic existence. Modern biological studies have also shown that the masculine is secondary" (Eternal Feminine).

Prof. Drummond endorses this view:

"Life is exalted in proportion to its organic and functional complexity. Woman's organism is more complex, and her totality of function larger than those of any other creature inhabiting our earth. Therefore her position in the scale of life is the most exalted, the sovereign one."

Not only do modern scientists admit that woman appeared on earth many ages before man, but they admit that woman is "the main trunk," a more substantial type, a higher order of being. Wm. J. Fielding writes:

"Woman is the Eternal Primitive. Woman is closer to primordial nature, and is therefore more primitive than man" (p. 6). "Woman is more in harmony with nature than man" (p. 47).

Overwhelming evidence compels modern science to admit that --

1. Life is feminine (creative, constructive);
2. The female is primary; the male is secondary;
3. The female is the main trunk of the race;
4. The female produced the male by parthenogenetic generation;
5. The female is superior to the male;
6. The female is closer to Nature than the male;
7. The female is more in harmony with Nature than the male.

The "superstition of a higher feminine nature" is well founded, as we have seen. When the facts are known, this universal "superstition" is not so superstitious and stupid as it may appear to modern science. Every unprejudiced investigation discloses the fact that woman is of a higher order than man.

Why should this not be so? In the book of Nature, from the lowest to the highest organism, the whole work of creation and propagation rests upon the fertile female. She fills a higher function than the male. It is only logical that she should be of a higher order than the male. It is only reasonable that Nature has devoted the greatest solicitude to the female.

Woman is of a higher order than man because of the fact that man is the product of degenerative influences that affected his Virgin Mother. Man is merely a degenerate woman. His existence is due to a condition of degeneration. Under adverse influences the formative female suffered certain degeneration, and man came into being as a result, just as woman came into being as the result of adverse influences that affected her godly progenitor.

Conditions of degeneration suffered by the parent, as transmitted to the offspring in an augmented degree (Darwin), Such affected offspring fails to develop normally. In this case, the affected offspring failed to develop in a functional degree, the bisexual qualities of creation. The offspring developed into an infra-normal, semi-sterile creature, possessing in an atrophied and rudimentary state the fruitful organs of its ancestry. This creature is present man, as admitted by Darwin when he said:

"There is a parallel resemblance in the sexes that proves and shows their conformity in essential parts to some remote ancestor or progenitor, which pre-

ceded them before division of the sexes" (*Origin of Species*, p. 211; this course, Chap. 147).

"When any deviation of structure or constitution is common to the parent, it is also transmitted in augmented degree to the offspring; hence we may feel sure of the theory of descent with modification" (*Origin of Species*, p. 102; this course, Chap. 148).

There is the conclusion of science that explains the separation of the sexes. The condition of degeneration produced an abnormal, unbalanced condition of the body. The Dual qualities of creation did not develop evenly and harmoniously. The positive (male) qualities of the organism continued to develop, but the receptive (female) qualities withered and atrophied. The sex hormone excreted by the positive glands promoted the development of these glandular qualities. But the sex hormone excreted by the receptive glands was deficient as the glands were deficient, and the receptive (female) qualities wasted and withered, because of their not being furnished with sufficient nourishment. The unbalanced sexual deficiency continued the atrophy of the receptive qualities, until there finally came a time when the receptive qualities appeared as latent, dormant, rudimentary traces of that perfect condition which once had been.

"This transformation," says Wiggam, Wood and modern science, "was accomplished only by slow stages throughout long eons of time." Very true, but the law of this marvelous and mysterious transformation, which so completely confuses modern science, is clearly revealed by and in the sexual changes suffered by lower organisms, when they are subjected to unfavorable influences.

Under the Law of Devolution, the male appears, long ages after the female. In this finding of science is revealed the truth of the ancient legends and traditions of the Virgin Mother. The male appears after woman had been on earth for many ages, and he appears as the product of degenerative influences. So asserts modern science. But it commits the error of making man superior to his Virgin Mother under the "drive called Evolution," which is always "upward into new, more complex and higher forms."

Research workers in the field of health agree that humanity is in a decadent state. Dr. Alexis Carrel says that present humanity is degenerating, and adds that "the groups and the nations in which industrial civilization has attained its highest development are precisely those which are becoming weaker" (*Man, the Unknown*, p. 28).

Diseased and degenerate creatures are not progressing "upward into new, more complex and higher forms." They are devolving, going down, like diseased fruit trees. The race is generally diseased. It has been so for thousands of years. Hence it has been devolving for thousands of years.

Under the Law of Devolution, the weakening formative females were slowly but surely transformed into semi-sterile males. These males still possess, unto this day, the indelible evidence of their descent, under the Law of Modification, from their remote Virgin Mothers, as Darwin, Moxley, and other leading scientists have shown.

This is the first logical and consistent explanation offered in modern times of the "unsolved mystery" of the reason why "Mother Nature ever took a husband." This explanation is supported by the findings of science, and it is in harmony with the established facts of Nature and the known laws of the universe. It is ignored by science because it disagrees with the theory of Evolution.

Chapter 11

THE DEGENERATE WOMAN

A thorough study of humanity is indispensable. The emptiness of scientific data arises from the fact that scientists have never apprehended Humanity in its entirety with sufficiently penetrating effort.

To learn something of Man in past ages requires that we must do more than consider the aspect of him at a certain period of his history, in certain conditions of his existence.

To know him, we must grasp him in all his stages of development and in all his activities, those that are ordinarily apparent as well as those that remain potential.

Such information can be had only by looking carefully not only in the present, but in the past, for all the manifestations of his organic and mental powers. Also by an examination, both analytic and synthetic, of his constitution and of his physical, chemical, and mental relations with his environment.

There is no privileged territory. In the constitution and the construction of the human organism everything has a meaning. We cannot reach our goal by choosing only those parts that please us, according to the dictates of fancy, our imagination, the scientific and philosophic form of our mind.

Because a subject is difficult and obscure, it must not be neglected. Darwin, Huxley and Wallace, whose discoveries cannot be described in algebraic formulas, were as great scientists as Galileo, Newton, and Einstein. Their discoveries should be as faithfully considered.

Darwin, Huxley and other scientists have shown, that the rudimentary organs in man indicate that Bisexuality "was the primitive, first, or earliest condition of the sexual apparatus or reproductive organs; and that unisexuality is but the result of partial abortion of the other sex."

In other words, man is merely an unbalanced organism by reason of the fact that the male element is hypertrophied while the female element is atrophied.

This view seems to offer a reasonable cause as to the development of two imperfect unisexual organisms from a prior condition of Bisexuality.

Modern man and woman are both degenerates. But the fact that woman is still fruitful while man is sterile, is conclusive evidence of greater degeneration in the male organism. Were it not for woman's productive capacity, the race would end with the end of the present generation.

The capacity of creation is lost in organisms most seriously deteriorated. Man is degenerated to such extent that his organs of fecundity are atrophied and functionless. His mammary glands, as we have seen, may occasionally develop to an active stage; but his fructiferous glands are unable to engender the child that he might be able to suckle at breast. The total extent of his fructiferous capacity is that of the very minor aid which he can render woman in the function of fertilization. Take from him this minor function, and he becomes a useless figure.

The sexes do not form two distinctive groups. They shade gradually into each other, both psychically and physically, like daylight to darkness, with the hetero-sexual woman at one extreme, and the hetero-sexual man at the other.

But it is absurd to assert that this development of man arose as "a mere after-thought of Nature," who apparently forgets to complete her work, like a thoughtless child.

The only logical conclusion to be derived from the facts presented is, that man is a degenerate woman, for (1) woman appeared first, and (2) man evolved from woman under the Law of Devolution.

We assert, and we believe, that the Supreme Principle of Creation not only is, but that it is a self-generating Unit. Therefore, the first forms engendered by the Creative Principle would necessarily and lawfully be self-generating Units. For under the Law of Heredity, it would be impossible for the Creative Principle to produce a barren sterile organism. Nor was a sterile organism ever produced until that condition was caused by degeneration.

The same law that rules the Principle of Creation, reaches down and governs every living organism.

Under the Law of Heredity, woman, a normal, fruitful female, cannot produce nor reproduce any type other than her kind. Under the law of like begets like, woman, who has produced all humanity and still produces all humanity, could not, cannot, give birth to a distinct type, a sterile creature, such as man.

"Life begins with the female (fruitful) organism and is carried on for a long distance by means of the female alone" (Ward, p. 313). "Here we come face to face with a long-forgotten truth," says Swiney, who adds, "The first male, the first son of the mother, was ever virgin born" (p. 11).

Man has always been born of woman. She is still his mother, and he is still her son. Under the Law of Heredity he bears in his body, and will always bear in his body, certain anatomical marks and certain psychical manifestations as evidence to prove that he is born of woman.

Because of the newness of the thought presented, it may be difficult for the student to grasp the deep significance of these statements. But as a matter of fact and of law, we behold, no doubt with some surprise, that the male is only a secondary female, a degenerate, sterile, barren, unproductive female (Swiney, p. 12). Swiney writes:

"If the female sex is the reproductive, the fertile, sex, the male the fertilizer, is also female, but a differentiated, incomplete female organism, undeveloped in the distinctive creative organs and functions of the female. Thus there is only one sex, the female" (Mystery of the Circle, p. 28).

Wiesmann, in "The Germ Plasm," recognizes the basic unity of the sex by the implied deduction that the male is but a disintegrated part of the female; while Ward points out the obvious fact, that the mother forms the son, the male in most organisms gradually assuming more importance and ultimately approaching the size and general nature of the female.

Due alone to the fact that woman has been abused, enslaved, and treated as

an inferior for so many ages, Prof. Ward asserted:

"The idea that the female is naturally and really the superior sex seems incredible, and only the most liberal and emancipated minds, possessed of a large store of biological information, are capable of realizing it."

"That which might naturally surprise the philosophical observer is not that the female is usually superior to the Male, but that the male should have advanced at all beyond its primal estate as either a fertilizing organ attached to the female, or, at most, a minute organism detached from her but devoted exclusively to the same purpose. In other words, while female superiority is a perfectly natural condition, male development requires explanation" (*Pure Sociology*).

But modern science has made no logical effort to explain the "male development." It has been left for us to perform this task, a task which modern science rejects because a logical explanation of "male development" upsets the scientific theory of Evolution.

The process of creation operates according to fixed law. But when the process is obstructed by any cause, its work will be faulty, and the organism will fail to produce its kind absolutely. The resemblance will be relative only, and the offspring appears as a new type.

The product of faulty function should be what we would reasonably expect. It would be an abnormal, deformed, malformed creature possessing the female elements in a rudimentary state, while the male elements would appear in a hypertrophied state. This would be a decline of the fruitful organs in the direction of barrenness, a positive indication of degeneration.

In conditions of decay, the higher, formative, productive qualities suffer first and most. Frutiful mothers are healthy mothers. Diseased women are barren or partially so, depending upon the degree of their decadence. Their sterility is the surest sign of their degeneracy. Their creative organs are atrophied. The law of balance maintains the equilibrium of the organism by diverting to the male elements the nutrition not needed nor used by the atrophied female elements. For this reason we find maleness appearing in women as they advance in age and their formative organs atrophy.

This briefly describes why present men and women appear as the two unbalanced and undeveloped halves of a former balanced, developed, self-generating Unit. In the course of time all knowledge of the previous condition of Bisexualism would be lost and forgotten, and the unbalanced organisms, called male, and female, would become a racial characteristic, and be regarded as normal structures.

This statement agrees with the Law of Modification, "that when any deviation of structure of constitution appears in the parent, as the result of degenerative influences or other causes, it is transmitted to the offspring in an augmented degree" (Darwin).

Under this law, a time would eventually come when the modified creature would assume such a marked variation from the original type, that it would be considered a "new variety," as Darwin says. But under the Law of Heredity, this modified creature, which we now call man, could be nothing more or less than a woman, presenting supernormal male qualities and infranormal female qualities.

To be more exact, this modified creature would be nothing more or less than a degenerate woman.

Under the Law of Atavism, there would be occasional returns toward the more original type through partly modified descendants, such, for instance, as those queer creatures called Hermaphrodites, who are such a mystery to science but not to the student of Nature. In these peculiar persons we behold physical evidence of the efforts of the Creative Principle's attempt to revive, restore, and resurrect that which has been.

Atavistical reversion may reach back to the very beginning of humanity, and some qualities of the first Great Mother may appear in the child of today.

It is another law of Nature that Hermaphrodites could never be, had not the original type of humanity possessed in one supreme body the dual elements of Creation. Nothing can be that never was, and anything that has been can never entirely disappear.

In attempting to account for the appearance of man, Clement Wood observes:

"The adult male represents a reversion to an inferior early type, which in man means a more beastial type" (Evolution of Sex, p. 9).

Wood, consistent with the Theory of Evolution, has exactly reversed the order of development, and indirectly admits it by asserting "that long after the female had been the race itself, the male developed" (Ibid).

The Evolutionist must constantly contradict himself to support his theory. He fails to account for the appearance of woman, but asserts that she came first, and that man descended from woman by the process of the Immaculate Conception and the Virgin Birth. Then Wood says that man "represents a reversion to an inferior early type, a more beastial type." Such as the ape, for instance, from which man ascended, we assume.

How can this opinion be true, if woman appeared on earth first, and man descended from her? If man descended from woman, as science asserts, he did not ascend from an ape. If man is an inferior type, as compared to woman, the inferiority arises from degeneration, and not from reversion.

When man reverts toward the type of his ancestry, he does not become an ape. He develops his dormant and rudimentary female qualities, and becomes an Hermaphrodite. This is Atavistical Reversion. This fact of observation is more proof of the correctness of our philosophy of Devolution, and more proof of the erroneousness of the theory of Evolution.

Equally as important, this fact of observation shows that to reach the Higher Life, man must first rise above the Law of Sexuality. He must revert to a woman, and then revert to a god by the development of the Dual Elements of Creation.

"This is Regeneration and this is the only plan of Salvation," says Dr. Raleigh (p. 109). These are the stages through which man has passed in his descent; and these are the stages through which he must pass in his ascent. Only by reversing the process can man ascend to the Higher Life from which he has fallen under the force of the Law of Devolution.

Our doctrine is the Lesser from the Greater, the Lower from the Higher; man from woman, and woman from a god. If present man represents an improved age, why has he stopped short in his ascending progress? If man came up from nothing, then he has within himself the power to develop into the Infinite by virtue of the force of Evolution.

We hold that if man has ever improved in the slightest degree from his original starting point, then, as we have said, every relation of Cause and Effect must fail, and not only Science but the human mind be proved incompetent to form any conclusion.

Chapter 12

MAN A DEGENERATE WOMAN

Since modern thought has increasingly encouraged our doubts in the objectivity of knowledge, it would not be amiss to approach with great caution every problem of Living Existence.

The one-sided view expressed by modern science as to the development of humanity, leads to such a vast amount of confusion, that a new theory offered on the subject, if considered without prejudice, may make it necessary to re-write the history of humanity.

Science states that "the female is the primary and the original sex," and that "the first male, the first son of the (virgin) mother, was ever virgin-born." "The female is the fertile sex, and whatever is fertile is looked upon as female" (Ward). At this point Swiney says:

"In the second stage of reproduction, the female produces a fertilizer. Instead of endless daughters, she forms an organism that is unlike herself, but made by herself, of herself, to meet a certain end. It has no power, like the daughters, to reproduce of itself, but yet the mother of the fertile sex, destines it to be a fertilizer (p. 27).

"If the female sex is the reproducing, the fertile sex, the male (generated in her body), the fertilizer, is also female, but a differentiated, incomplete female organism, undeveloped in the distinctive creative organ and functions of the female.

"Thus there is only one sex, the female -- sex differentiation being a transitory phase of existence to attain certain ends in the variation of type and species. The male, the immature; (the degenerate organism -- Clements) is produced by the female, of the female, from the female, for the female alone" (Mystery of the Circle and the Cross, p. 28).

In the primary state of reproduction when the organism is perfect, the function of generation is performed by one supreme Unit, in which the dual elements of creation appear in a functional degree. In this stage the offspring is produced by the perfect process of parthenogenesis.

As ages come and go, a course of degeneration adversely affected the Unit.

The perfect organism is weakened; it must have aid or the race will end. Eternal Intelligence is equal to the occasion. It develops "help-meets," as we have said, to assist their kin and kind to perpetuate the race.

The "help-meets" appear as "immature organisms," says Swiney, and their function is that of fertilization.

Here appears the "second stage of reproduction" (Swiney). The function is now performed by two imperfect unisexual halves. They must co-operate, co-ordinate and copulate with each other in order to perform the creative work that was previously performed by a more perfect and powerful Unit. The two halves represent the positive and the receptive elements of creation that were present in the original Unit.

It is shown by all the facts bearing upon the subject, that in this stage of existence, the "fertilizer" was originally, and still is, produced "by the female, of the female, from the female," and that "the fertilizer is also female, but a differentiated, incomplete female organism, undeveloped in the distinctive creative organs and functions of the (true) female" (Swiney).

In very early times the male much resembled the female in appearance. Many scholars have observed this and Buzzacott says:

"The ancient Egyptian kings had pronounced feminine features, corroborating the fact that bisexuality existed to a large extent at some remote period of pre-human existence. True, such is an abnormal happening today; but the evidence is irrefutable that, at the beginning of human history, it was a normal event, indicating that evolution from the bisexual to the partial and separate state was gradually developed, evolved and acquired" (*Mystery o f the Sexes*, p. 173).

Modern science declares that the fertile female is not only the primal and original sex, but continues throughout human existence as the main trunk of the race. This being a fact, the conclusion is that any variation from the "main trunk" must be considered as conditions of abnormality and malfunction.

Out of these conditions came forth the proud creature called Man, making him a direct product of degeneration arising from an unfavorable environment and evil habits. Therefore Man is an incomplete, undeveloped, degenerate female.

According to law, Like begets Like. The bisexual organism, under favorable conditions, produces its kind. The first imperfect, positive, male cell, and the first male" organism, as an entity separated from its bisexual ancestor, was an initial failure on the part of such ancestor to reproduce its kind.

Some scholars hold that this "was due to a chemical deficiency in the metabolism or the physique" of the ancestor.

In "The Evolution of Sex," by Geddes and Thompson, and in "The Determination of Sex," by Prof. Lenhossek of Budapest, this fact is insisted upon with constant reiteration and demonstration.

Biology has shown that the female is superior to the male. It has shown that the somatic cells of the female contain more chromosomes than those of the male.

The nuclear lines of protoplasm that carry the hereditary and the individ-

ualistic qualities of the unit, are more numerous in the complex organism of the female than in the more undeveloped organism of the male. In some species the male-cell has ten chromosomes while the female has twelve; in another, the female-cell has 38, while the male has only 35. Due to this anatomical fact, Professors Hurst and Castle, of the Mendel school of biologists, observe:

"Femaleness is due to the presence of a chromosome absent in the male.... We may, therefore, regard the female as of more complex organization than the male. And, in that sense, the female may be said to be physiologically the superior sex. We may thus further conceive that either the female is an extra-developed male, and has arisen by the addition of a new factor to maleness, or perhaps more probably, that the male has arisen as a defective variation from the female" (Mendelism & Sex, Mendel Jour., October, 1909).

Commenting on this phase of the matter, Swiney remarks:

"The male-cell therefore, is a variant daughter-cell not developed to the full potentiality of the female." -- Woman & Natural Law, p. 19.

Physiologists are at last grasping the anatomical truth, that man is only a degenerate woman. Prof. Albrecht, writing on the obscure diseases of men, clearly avers that "males are rudimentary females."

T. H. Montgomery concludes, from a general review of the leading facts of development, physiology, and anatomy, that the male is less developed and more embryonic than the female. He draws attention to the fact, that when one sex is rudimentary in comparison with the other, it is almost always the male.

Some scholars and students of Nature have long recognized the fact that man is only a degenerate woman. They assert that "the distinctive sex organs of the male are the organs of the female placed outside the body" (Swiney).

Galen said that woman had the same sexual parts as man, only, on account of their colder, more apathetic nature, they are placed within her body. The ovaries are testicles and furnish female seed.

He said that there are as many cavities in the uterus as there are in the mammary glands. This is the theory of Uterine cotyledons.

Averrohoes (1120-1198 A.D.) believed the female testicles to be useless: they merely secreted moisture for lubricating the vagina during coition, now referred to by some as "sympathy fluid."

Fallopious, about 1523, A.D., first recognized the similarity in the structure and the formation, as the erogenous zone, between the clitoris and the penis.

Vesalius about the same time taught that the sexual organs of the male and female were alike, only, those of women were within the body.

Leland says that "the prostate in man is simply a womb out of employment" (Alternate Sex, p. 33).

John Fernelius, about 1558 A.D., called the ovaries "female testicles," and believed that they produced seed.

It was not until about 1562 A.D. that Eustachus gave modern science the first correct description of the uterus.

During the long Dark Ages, when the church was all-powerful, dissection of the human body was prohibited under strict penalty, on the grounds that it was sinful for man thus to attempt to pry into the secrets of God.

Biologists declare that the fertile organism alone has been the crucible and workshop in which has been formed the handiwork of Creation.

Obviously, it would be the fertile embryo that would suffer from a change to unfavorable conditions and would accordingly appear as an incomplete and undeveloped organism, thus being "transformed from a normal to an abnormal phase of being -- abnormal, until by repeated hereditary transmissions over a long period of time, the changed condition or structure has become a racial characteristic" (Swiney), misleading to the Evolutionist who knows not the original state of humanity, and who considers as normal the present unisexual organism.

The male is because the organism is more masculine and less feminine; because the receptive (female) element is under-developed, while the positive (male) element is over-developed.

Darwin and Huxley believe that this abnormal, unbalanced state arises from the excessive use of the one set of organs to the neglect or non-use of the other.

Some scholars think that the unbalanced state begins in the embryonic period, and results from unfavorable conditions. The latter view is supported by the weight of authority.

But conditions of degeneration may work certain changes in the body, even after birth, and the development of the body may be affected by the Mind, as we shall later see.

The fact that separation of the sexes is not the ideal state is shown by sexologists, who point out that there is a continual struggle on the part of both imperfect sexes, seeking for completion. The physical expression of the law under which this occurs is called Polarity or Chemical Affinity.

When a couple units in marriage under the influence of this law, such union is more likely to be harmonious if the "man" is approximately eighty percent "maleness" and the "woman" possesses twenty percent of this quality. Such couple would possess between them the evenly balanced percentage of the positive element and the receptive element, which is required to form a harmonious union.

As few of our imperfect uni-sexual individuals fall in this class, it is easily understood why "marriage is a failure."

When a man and a woman unite who do not come in this class, there is that condition of one sex largely predominating over the other.

This lack of balance is ever being felt, although unrecognized by modern science as to its real character. Consequently, there is a continual struggle on the part of both sexes, seeking for completion. When the balance is absent from a union, there will be partings and new efforts, each seeking the lacking portion.

Until the Law of Polarity was recognized and understood, the peculiar attraction between the sexes, with all its accompanying vagaries and variations, seemed unaccountable and arbitrary. Sexologists now recognize that it is Nature's way of seeking to restore the disturbed balance arising from a separation of the sexes.

George Bernard Shaw states:

"Sexually, woman is Nature's contrivance for perpetuating its highest achievement. Sexually, Man is Woman's contrivance for fulfilling Nature's behest in the most economical way. She knows by instinct that far back in the evolution process she invented him, differentiated him, created him in order to produce something better than the single-cell process can produce" (Man & Supermen).

There is no disagreement among scholars as to whether the male or the female appeared first. They all invariably assert that the female preceded the male not only, but that the female produced the male. At this point confusion arises because consistency is disregarded.

In every consideration, man attempts to show that woman is his inferior. In this attempt he has no respect for the (1) Law of Heredity, and the (2) Law of Cause and Effect. He disregards the fact that (1) Like begets Like, and that (2) the Effect can never rise superior to its Cause. He ignores the fact that Man, as the offspring of Woman, may rise to her level under the law of improvement, but that he can never rise above the being that gave him birth.

Conditions of Degeneration

We have observed the surprising similitude of the sexes, and the hidden meaning of the rudimentary organs. We have seen how the psychical and the physical states gradually vary from feminine to masculine and vice versa. We have seen that the gulf between the hetero-sexual man and the hetero-sexual woman is filled with types that can be classed as neither male nor female. We shall now notice more in detail some of the peculiar conditions of degeneration that show how sexual variation and differentiation rise out of certain abnormalities and malformations.

Brodhurst tells of the absence of the vagina and the uterus in a girl of 16. At the age of four the patient showed signs of pubescence, for the mons veneris was covered with hair. At the age of 10 the clitoris was three inches long and two inches in circumference — a regular penis. The breasts were well developed but the lips of the vulva expanded into folds, resembling the male scrotum.

To complete this attempt at transformation requires only a uniting of the lips of the vulva to form the scrotum, with its raphe or seam that marks the line of union, followed by a descent of the ovaries into the scrotum, where they become testes — and this girl becomes a boy.

Nature is not only "a prodigious economist," as Johnsons says, but a marvelous mechanic. When the form which she is shaping will not make "the main trunk" (fertile female), she produces some variations from the "main trunk" and thus attempts to transform what would be a useless, barren female, into a fertilizer, called the male.

If this attempt fails, as it frequently does, the form is neither male nor

female. It falls in that class of hybrid types that fill the gulf existing between the two extremes.

Sometimes a surgical operation partially completes what Nature attempts, and then the "neuter organism" becomes either male or female, as the case may be. But such creatures are usually barren and sterile -- a condition of degeneration.

In these few words appears the secret of the separation of the sexes -- a condition so mysterious to science, and yet so simple that only the wisest will be able to grasp this great truth and accept this philosophy.

It will enlighten the student to observe more instances of these strange cases so little known to the layman.

Lieutaud and Rickerand dissected female subjects in whom no uterus could be found.

Many other examples are recorded in medical records. Phillips speaks of two sisters, both married, who showed congenital absence of the womb. Sedgwick tells of a family of five daughters of whom three had this anomalous condition.

Ferguson examined an 18-year old prostitute and found that there was no vagina, uterus, nor ovaries. Coitus had been affected through the urethra, which was much distended.

Vicq-d'Azyr is reported to have seen two similar cases where the vagina was absent. The woman copulated via the urethral canal, leading to the bladder, in consequence of which it was greatly enlarged.

Since we find no authorities who assert that there is an erogenous zone in the urethra, it is plain that these women copulated to please their lovers and not because they experienced any sexual pleasure from the act.

Fournier tells of a Venetian prostitute who had an osseous (bony) clitoris. This organ may grow so large as to prevent coitus, making its circumcision necessary for the act.

Otto of Breslau reported seeing a negress with a clitoris measuring 4-1/2 inches in length and 1-1/2 inches in diameter. It projected from the vulva, and when relaxed, completely covered the vaginal orifice.

Rogers described a 25-year-old woman who had an enormous clitoris. Adroit questioning elicited the fact that she had masturbated considerably.

A number of other observers have described cases where excessive development of the clitoris was due to continued masturbation.

As an organ is enlarged by use, it may have been the practice of female masturbation that finally developed the clitoris into the male penis. Some authorities declare that the Edenic parable is an account of masturbation and incest.

The perverted practices that had become habitual with the tribades and subigatrices (passive tribades) in Rome, led to an enlargement of the clitoris in many of these women. Tulpius tells of a woman who was publicly flogged and

then banished from the city for having misused an excessively large clitoris.

Various travelers have reported excessive development of the clitoris as being quite common in the Orient. Jacobs, for example, tells of the frequency of tribadism among Balinese women, many of whom have an enlarged clitoris. Berthezene cites instances of enlarged clitoris in Arabian women.

Dr. Paul Bram, who practiced for many years in the Orient, says that tribadism "is a condition extremely common with the young girls in the Orient."

Among the Hottentots no secret is made of the practice, and in the stories and fables of the country it is continually mentioned. The practice is reported to be as wide-spread among the girls of Europe and America as in the Orient.

Some women have a clitoris that is larger than the male penis. Kaufmann quotes the case of a boy of 12 years whose penis was only three-fourths of an inch long, with the diameter of a goose-quill. Binet speaks of a mature man in his fifties, whose genitals were no larger than those of an average boy of 8 or 9. The penis was about the size of a little finger, and the testes were not much larger than a couple of peas.

The student will observe that in the female the urinary canal opening is just back of the clitoris ("meatus urinarius"). In some males there is no urinary canal in the penis, hence their penis is purely an enlarged clitoris.

Hypospadias and epispadias are designations used to describe this malformation, in which the walls of the urethra are deficient either above or below.

These anomalies are frequently found in male hermaphrodites, the fissure giving the appearance of a vulva, since the scrotum is sometimes included, and even the perineum may be cleft in continuity with the other parts, thus increasing the deception.

Heuremann describes a family of females who for generation had produced males with hypospadias (congenital opening of the urethra on the under side of the penis). Belloc mentions a man with a urethra terminating in the base of the frenum who became the father of four sons showing the same deformity.

Boudarnel published several cases to prove that individuals afflicted with hypospadias are not necessarily sterile.

One instance cited was that of a servant who appeared to be, and was brought up as a girl, but who practiced tribadism with one of her female companions and caused her to become pregnant. The latter gave birth to a child showing the same malformation of the genitals as the girl-father. The hereditary transmission of the malformation removed all doubt as to the paternity and excluded all suggestions of collaboration.

Penis palme is the name given by French physicians to those cases in which there is a single skin envelope for the penis and the testicles. The penis adheres to the scrotum by its inner face, only the glands being free. This makes erection impossible.

Chretien described an instance in a 25-year-old man, and Schrumpf reported an example in a baby boy. The penis and testes were enclosed in a common sac.

At the upper part of this strangely formed scrotum there was a projection about one-fourth inch long, representing the glans (head) of the penis.

Polyorchidism (extra testes) is a condition that exists more frequently than is generally known. The Medical Record in 1895 published a report signed with the name of A. M. Davis, Recruiting Officer, relating the case of a man who had four testicles, three on the left side and one on the right side.

Arbuthnot Lane operated on a boy of 15 bearing a small, painful growth in the right portion of the scrotum, and found an extra testicle (Clinical Society, November 23, 1894).

In 1896 Pean performed an operation to remove a neuroma of the scrotum and uncovered two right testes, separated and regular in form. The left testicle was normal.

Dr. Sundaresa Ayzer of the British India Medical Corps tells of a native male, age 19, who had two testicles on the left side, one above the other.

Widhalin reports the case of a man 47 years of age with two testicles on the left side. Fernel speaks of a family whose male members presented this oddity. Sinibaldi relates a similar fact about a family of Bergamo, almost all of whose male members were triorchids.

Just as there are anomalies through excess, there are others from deficiency. Many hermaphrodites have been labeled anorchids (without testes). But double anorchidism is rare, although cases have been noted and verified by autopsy. In the living subject, it is impossible to distinguish it from bilateral cryptorchidism (failure of the testes to descend into the scrotum).

Gruber, in his memoirs, notes eight cases in which no seminal glands were present. The first is that of a soldier hanged for having raped a young girl. The autopsy showed that there were no seminal glands present in the executed man. Dr. Cabanes uses these instances as evidence to show that the testicles "have no influence upon the sexual appetite," and adds:

"Are we to infer that individuals afflicted with double anorchidism are not comparable to eunuchs?" (Erotikon, p. 198).

It appears that castration is a cause of impotence only when it has been effected in early childhood.

Though eunuchs castrated at an adult age are perfectly sterile, they quite often remain capable of coitus, a dual peculiarity known for a long time, and one which Juevnal reports as highly esteemed by certain Roman ladies.

The penis of the eunuch, deprived of his testes in childhood, remains undeveloped and atrophied like the clitoris of the female. The general characteristics of such persons are feminine.

Numerous authors tell of cases in which the testes fail to descend into the scrotum, stopping instead at some intermediate point. If there is merely a halt in this descent, and the testicle remains inside the abdominal cavity in the lumbar region, it is called abdominal lumbar ectopia. If the gland remains in the iliac fossa, it is an example of the abdominal iliac ectopia. When it lies in

the inguinal canal, it is an inguinal ectopia, and, lastly, if it stops just below this canal, it is a case of cruroscrotal ectopia, etc. (Dr. Oraison).

In March, 1643, an election was contested at Salisbury, Conn., on the allegation that the Whig Party had included a woman among the electors. Dr. Bary was appointed to make the investigation. He examined the suspected elector and verified that the penis was not perforated, but that he found a testicle. He concluded that the person was a man. Several days later, it was learned that this "man" had married as a woman and had feminine tastes. A further examination showed the presence of a menstrual period, a uterus, and that which Dr. Bary had regarded as a testicle was recognized to be a herniated ovary (P. Brouardel Le Mariage, p. 18).

Dr. Tourneux and Gasperoux tell of a 17-year-old person who was considered as a female, and who was one of the ballet-dancers at the Theatres des Nouveautés. She had entered the hospital for a painful swelling of the right lip of the vulva, which had developed about ten days after some unsuccessful attempts at coition. The chest was broad with fairly well developed mammary glands. The pubis was covered with an abundant growth of hair that also spread over the external genital organs. At first glance, there was nothing to indicate that one was not in the presence of the female sex, for one could discern the existence of two normal sized labia majora, the right lip bearing a small tumor as big as a pigeon's egg, hard, quite painful to the touch, and extending along the whole length of the inguinal canal by a sort of cord the size of the index finger.

The impression was totally altered when the genital region was examined. On spreading apart what represented the labia majora, it was found that the inner lips (labia minora) were entirely absent, and that under a somewhat overdeveloped hood there was a flat-headed genital organ about the size of the tip of the little finger. There was no urinary meatus at its base, but two small folds were observed leading to a vulviform opening situated in the middle of the perineum, and the insertion of a catheter showed that this was nothing other than the extremity of the urethral canal. There was no vaginal orifice, and no uterine body could be felt upon examination of the rectum.

These findings showed that the examiners were confronted with a case of perineal hypospadias with rudimentary penis, vestiges of a urethral canal, and a cleft scrotum containing a right testicle.

Exploration of the abdomen revealed no trace of a uterus, but on the left side, towards the inner opening of the inguinal canal, was discovered another testicle which, like the one on the right side, had a deferent duct leading up to the rudimentary prostate gland.

The Bulletin Medical of Jan. 28, 1912, described a case where the "secretion of sperm occurred through the urethra of a woman."

Magnus Hirschfeld and E. Burchard reported the case of a woman, aged 20, who had no menstrual periods, and, at the time of venereal orgasm, ejaculated semen through the urethra which contained living spermatozoa (Deutsch, Med. Woch., No. 52).

Just as in the case of supernumerary testes, so in women there have been found instances of extra ovaries. Wickler, De Sinety, Paladino and others have given accounts of such cases.

There are cases where men have suckled infants. Medical literature mentions many cases where the male breast may attain the size of a woman's and become functional. Buffon states that --

"The breasts of men may furnish milk like those of women. We have had several examples of this sort, and the condition seems to occur particularly at the age of puberty. I have seen a young man of 15 expel a tablespoon of real milk from one of his breasts" (*Erotikon*, p. 209).

A famous French medical encyclopedia of 60 volumes, says:

"Sometimes the mammary glands (of the male) swell and become painful. Young boys have been seen who could discharge through the nipples a whitish, serous fluid presenting all the physical properties of milk."

Von Humboldt and Auzias-Threnne tell of having examined men whose mammary glands excreted milk (*Courrier Medical*, 23, Janvier, 1910).

In a letter written by the Bishop of Cork to the Earl of Egmont appears an account of an old man about 70 years of age who had suckled a child of his own after his wife died when the child was only two months old. He gave the child his breast to suck to keep it quiet, and the sucking of the child aroused the glands into activity to such an extent that he had milk to rear the child. The report states that the man's nipples were larger than those of most women.

In 1798 Dr. Juan Castelar reported a case in which a woman gave birth to twins, with not enough milk for both. The father sought to quiet the crying youngsters by alternately letting them suck his breast, with the result that milk appeared and he helped to suckle the children for five months. M. Bonpland later examined the man's breasts and "found them wrinkled like those of women who have nursed children."

An instance of the marvelous power of Mind over Matter, and the manner in which Nature responds to meet conditions confronting her, appear in the case of a "young Chippeway Indian (named Ogenawah Chack) who became separated from his tribe on a beaver hunt, accompanied only by his wife, then in her first pregnancy." Harve and De Lanoye report the case as follows:

"After giving birth to a son, the woman died in the desert. The husband was inconsolable, and took a vow to remain a widower. His grief over the decedent was soon complicated by anxiety over the infant's welfare. Not wishing to neglect anything that might possibly save the child's life, the father undertook to fill all the maternal duties, degrading as these appeared in the eyes of an Indian brave. After wrapping the baby in a pelt lined with soft moss, he suspended it from his shoulders, after the fashion of a squaw carrying a papoose. He fed it on broth prepared with his own hands, but in a moment of desperation, finding himself unable to quiet the infant's wailing, he offered his breast as a mother would have done. The power of paternal love then produced a phenomenon: milk began to flow from the Indian's breast, permitting him to save and rear the child." — *Erotikon*, p. 212.

In the *Gazette Medicale de Paris* (t. IV, p. 689; 1836) Dr. Bedor, chief-surgeon of the Hotel-Dieu at Troyes, expressed himself thus:

"Over a period of some twenty years I have often been called to participate in the medical inspection of the military training school in the Aube department.

During that time I came across three instances of this very peculiar anomaly. Despite the demand for soldiers under the Empire, these three young men were declared unfit for service, since the uniforms buttoned over their chests were unbearably painful and oppressive."

Nelaton tells of a young man of 23 whose mammary glands produced milk. Jean-Benoit Edandellius tells of a "dirty little beggar" boy of 9 "who could expel a stream of milky fluid from his breasts by compressing them." Horteloup reports the case of a man 79 years old who discharged from his breast "two glasses of thick, creamy, whitish liquid having the physical, chemical and microscopic characteristics of milk."

Dr. Renaudlin reports the case of a man 24 years old with mammary glands like a woman. Dr. Daday tells of a man of 44 whose mammary glands produced milk.

Further evidence that man is a degenerate woman appears in the fact that in addition to having female breasts in many instances, there are also cases in which they are "subject to regular menstruation," says Dr. Cabanes.

Barth and Leri tell of a patient aged 75 who entered the woman's ward of the hospital. Examination showed that the patient was a man. But, strange though it may seem, this "man" had menstrual periods, "regular and prolonged."

Dr. Leboeuf was called to examine the shepherd of a dairy-farm who had fallen and injured his breastbone. The patient admitted that for more than two years he had been subject to a menstrual discharge as well regulated as the revolutions of the moon. The flow came through the urethral canal and lasted two days. Leboeuf made sure of the sex organs, and found them very well formed. What amazed him more was to learn that there were 15 brothers and one sister in the family, all of whom menstruated, and that their father showed the same peculiarity (Anec. hist. med. t. II, 68-70).

Gloninger reports the case of a 36-year old man who had regular signs of menstruation from the middle of his 17th year. Each period was accompanied by pains in the back and the lower part of the abdomen, feverishness, and a sanguineous discharge via the urethra showing all the characteristics of the menstrual flow (Amer. Med. Rec., Phila., 1819).

Pinel mentions the case of an army captain who had a regular monthly discharge from the urethra. If exposed to fatigue, cold, privation, etc., the man showed symptoms of catamenial suppression, just as commonly happens in woman.

The theory that man is a degenerate woman is verified by the following scientific facts:

1. The female is the primal and original sex, and produced the male. Under the law of Heredity this actually makes the male a deformed female.
2. Maleness results from excessive development of the positive qualities and a corresponding atrophy of the receptive qualities.
3. The male penis is an excessive development of the female clitoris.
4. The male scrotum is formed by a union of the lips of the vulva and their expanding into folds, leaving a raised seam (raphe) that divides the scrotum into two parts, and extending from the anterior portion of the anus to the

extremity of the penis.

5. The testes appear as herniated ovaries, with the positive element of the ovaries developed to a functional degree, while the receptive element is rudimentary and atrophied.

6. The mammary glands of man occasionally develop to a functional degree and produce milk as in woman.

7. The diseased condition of menstruation appears in some men as well as in some women.

8. The prostate gland in man is a rudimentary uterus.

9. Some people appear with the male and the female qualities so equally developed that they are neither man nor woman.

10. If man and woman were distinct types, neither would possess the qualities of the other so fully developed, in some instances, that they cannot be classed as either male or female.

When the sex problem is properly presented and considered, we observe that the mystery of the sexes becomes so simple as to solve itself. All the scientific confusion existing as to the various phases of sexual consciousness, which are such an enigma to science, is readily and easily disposed of, and scientific knowledge takes the place of confusion.

Chapter 13

ANALYSIS OF HOMOSEXUALITY

By Ray W. Harden

Before we allow ourselves to become overwrought up on the subject of homosexuality, it might be well to consider this phase of human behavior in the light of nature and also take an agelong view of its development.

For minds normalized to present day standards, the only erotic attraction considered natural must take place between a male and a female. Perhaps this was not always so arbitrary -- and perhaps it may not continue always in the future as evolutionary changes progress, bringing developments, perhaps even structural, along bi-sex lines.

To determine more fully the possibilities behind this idea, we might with profit to our understanding, consider what "male" really means -- and also "female."

To begin with, the words themselves are strikingly similar. We merely add two letters, "f-e" to distinguish one from the other. The root of "fe" means to compensate or to "work with."

There are deep philosophic meanings concerning the male and female elements in cosmic nature, which may be dealt with to a fascinating degree in another article. Suffice here to state the fact that to be wholly male or female is an im-

possibility. Every plant and every creature, including the human, is bi-sexed, fundamentally.

If you doubt this, consider as one very convincing example the breasts of the male. There you always find two undeveloped milk nipples. Also, in the exterior female sex organ we note a small replica of the penis, and this the seat of pleasurable feeling in copulation.

There are hundreds of other indications showing that each individual is both masculine and feminine. In fact, philosophical anthropologists assure us that there was a time in the far-pre-historic past on this earth, while the forms we now know were in the process of formation -- perhaps under the very design of the Deity himself, when sex was so evenly balanced that each individual body carried within itself complete, the functions of both sexes.

As time went on, they tell us, some became so "lopsided" in this regard that they tended toward much greater strength in their male tributes, while others over-emphasized their feminine qualities. Gradually, age after age, this divergence increased until those who were most abnormal (speaking bi-sexually) were forced to seek another body which had attained excessive development on the side which they themselves had almost lost.

Of course, for a bi-sexed body to grow so weak in its male powers as to require the co-operation of a body intensely masculine (and correspondingly weak in its female aspect) would tend to rapidly atrophy in the sex which, already weakened, it now ceased to exercise at all, within itself.

A reconstructed picture of that transition period, which doubtless occupied millions of years, would be the observance of bi-sexual bodies having the preponderance of female qualities, seeking to obtain semen (which they no longer possessed the ability to secrete to any practical extent) from other bodies in which there was an over production of semen.

These specialists in supplying semen -- at the expense of their feminine half, finally became so overwhelmingly masculine, that they ceased to recognize or remember that they had ever possessed female characteristics.

Of course, incalculable periods of time would be required to bring this development down to our present strictly one-way condition. Yet there is sufficient evidence remaining, even now, to show that both sexes are present in every body, despite the extent to which one or the other has apparently wholly disappeared. Even in human psychology there is evidence which crops out whenever a man or woman refers to the wife or husband as the "better half."

This theory offers the only consistent explanation of the hermaphroditic "throw back" known to medical investigation, this being further indication in support of the theory.

The ecstasy produced by sexual communion would be seen as having grown up from that sense of satisfaction and relief which would naturally have been experienced by one bi-sexual, upon receiving from another the magnetism, the activities and secretions in which "he" or "she" had grown distressingly deficient. Sex attraction, likewise, would be precisely what it is as a result of an age-long practice of bi-sexuals admiring those so amazingly developed in the very attributes which were well-nigh extinct within "himself" or "herself."

Homo-sexual tendencies are more understandable in this light. In fact, the condition termed homo-sexual is in reality an extreme case of that which is present in moderation, in all people. Every woman has some interest in viewing the nude body of another woman, whether she expresses it in contempt and disgust or admiration and desire for contact. And of course this same is true of men.

Sex interest may be quite subconscious in some, and is only termed "homo-sexuality" when it reaches a degree sufficiently active to be recognized.

Furthermore, the man who admires boys and men sexually, is not really a case of "male attracted to male."

On the other hand, the Lesbian is simply a case of the man-element aroused in a "woman" and directed toward the feminine qualities in another woman whose masculine qualities are more completely inert.

The subject grows a bit more involved when we follow it to discover the fact that a woman who loves an effeminate man, is as much a homo-sexual as her Lesbian sister. It is the masculine part of her nature aroused and directed toward those qualities in the man which cause him to be considered effeminate. Of course the same reasoning applied to the case of a man in love with a masculine-type woman.

When sex acts are practiced between those of the same sex (as we now arbitrarily divide it) this always means at least a temporary relinquishment of the "typed" sex by one of the parties concerned, and the adoption, in its place, of the qualities of the sex which is recognized and dormant within.

Deep students of cyclic law assure us that the human body will regain, in time, its bi-sexual life, and power. In that case, the despised homo-sexualists are today's pioneers on this very long and very dark road. They are now what they are because of the stirring within them of nature itself, beginning evolutionary work. Of course they are abusing the principle, but what else can be expected when the whole subject is buried in misunderstanding and not even open for discussion.

With the growing light upon sex matters, bravely offered in sincere publications, humanity shall yet gather courage to look at the subject squarely. Then indeed, great improvement and undreamed benefits will begin to accrue. -- Sexology Magazine.

The mysterious war in Heaven; The Principle of Desire; The Awe-Inspiring Creative Power, Its Function; The Secret Teachings on Procreation; False Prophets - the Sensations of the Body; The Edenic Fall; Degeneration; Why Woman is Higher Than Man.

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